UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, AUGUST 27, 1891. — NUMBER 26

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN, J. VILA BLAKE, HENRY DOTY MAXSON, CHARLES F. DOLE, R. HEBER NEWTON, JOHN R. EFFINGER, WILLIAM M. SALTER, EMIL G. HIRSCH, MINOT J. SAVAGE, FREDERICK L. HOSMER, MARION D. SHUTTER, WILLIAM C. GANNETT, HENRY M. SIMMONS, ELLEN T. LEONARD, JAMES G. TOWNSEND, JOHN C. LEARNED, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

PAGE.

EDITORIAL.
The Second Summer Assembly . . . 217
The Tower Hill Institutes at Hillside, Wisconsin.—L . . . 217
Notes . . . 217
Men and Things . . . 217
Ministers' Institute . . . 218
The Sunday School Institute . . . 219
The Unity Club Work . . . 220
The Sunday Meetings . . . 220
The Overflow . . . 221
Secretary's Report . . . 221
Treasurer's Report . . . 222
Business Meetings . . . 222
Annual Meeting of Tower Hill Shareholders . . . 222
THE SUNDAY SCHOOL . . . 223
ANNOUNCEMENTS . . . 224

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

The Second Summer Assembly.

We offer no apologies for the entire surrender of our columns in this issue to the reports of the second venture at Hillside which closed on the 16th inst. Such violent departure from the regular routine may be bad journalism but it is good missionary work, and it is true to the purpose and spirit of UNITY. We trust our readers will take the pains to read it through, that thereby they may learn two things. First, the subject matter which we propose to offer to the children of our Sunday Schools next year. Second, the manner of our work. Of the general estimate, merited by this second experiment of a summer school in the interests of Unitarian Sunday-Schools and liberal church work, we leave our associates to speak and our readers to infer.

We content ourselves with throwing in the few statistical hints beyond their reach. The financial revenue shows an increase of over 33⅓ per cent above last year. Sixteen ministers were in attendance against thirteen last year. Eight states and twenty-seven towns were represented, against six states and twenty towns last year. The day attendance ranged about fifty; evening audiences from one to two hundred. Representatives were in attendance from Davenport, Des Moines, Sioux City, Decorah, Elkader and Dubuque, Iowa; Chicago, Oak Park, Monmouth, Quincy, Evanston, Hinsdale, Hamilton and Byron, Ill.; Topeka, Kan.; St. Louis, Mo.; Minneapolis, Minn.; Kalamazoo, Mich.; Lincoln, Neb.; Madison, Menomonie, Lone Rock, Dodgeville, Monroe, Arena, Spring Green, and Hillside, Wis. The following ministers were in attendance at different times during the sessions: Rev. J. C. Learned, L. W. Sprague, Lila F. Sprague, Elinor E. Gordon, Marion Murdock, S. B. Loomis, J. H. Crooker, W. G. Todd, S. S. Hunting, L. J. Duncan, H. M. Simmons, —— Blount, Miss Buck, H. T. Root, C. G. Brown and J. Ll. Jones.

The growth over the last year while not phenomenal, is enough to show that in order to do as well another year, we must do better. This year the cry of "All aboard for Tower Hill" was the familiar and amusing one at the close of each session, and the two or three wagon loads came and went in their cloudy pillars of dust, in jolly fashion. But this dual home can not always be continued. The resources of the valley homes and school were taxed to their maximum.

The possibilities of Tower Hill must be increased, if the institute is to keep pace with its opportunities. How many are willing to help found this first Grove-school in the West, that it may be the first of many consecrated to the religion of Truth, Righteousness and Love?

The Tower Hill Institutes at Hillside, Wisconsin.

The Second Tower Hill Summer Assembly appears to have fulfilled the expectations of its friends, both in regard to the quality of the work done, and the number in attendance. Never since his college days has the writer attended so many classes or lectures in two weeks as during the time of this assembly. Never has he seen a more sustained and lively interest. The early morning meeting, opening with some devotional exercise, was given to the discussion of parish work and problems; the leader for that morning pressing home his own difficulties or methods. The laity present were always sufficiently numerous and ready, to keep the balance well between pulpit and pew. The ministers will carry home many a keen thought and fertile suggestion from those informal and delightful morning talks. Invariably the hour was too short.

The Sunday-school work which occupied the latter part of the morning, appeared also to awaken interest, and better still, a strong confidence that the subjects treated may be presented to our schools the coming year with profit to the teachers and pupils.

But the systematized courses offered were supplemented in the afternoon or evening of each day by lectures and essays of a very high order, —literary, philological, biographical, æsthetic, social and ethical. Dorothea Dix, Ibsen, Wordsworth, Browning, the Novel as a Form of Art, Secular and Sacred Music, Evolution, the Mahabharata and Ramayana (the Hindu Iliad and Odyssey) the Tower of Babel, and others bearing on education and character may be mentioned.

It is easy to see that the outcome of all such gatherings must depend upon the character of those who attend them. The people who met in Hillside Chapel we do not expect to find surpassed in any assembly, east or west, in those qualities which make human fellowship dear and strong. The company was not large but it was a delightful company of earnest men and women and young people, intelligent, sincere, seeking for the true way of life for themselves, and glad to stretch out a helping hand to others who would walk therein.

The ministers visiting or in regular attendance, represented seven states, viz.: Illinois, Wisconsin, Iowa, Minnesota, Missouri, Kansas, and Michigan. And the number was half as great as we could ever hope to get together in what some still suppose were the "palmy days" of the Western Conference. The chapel was always well filled at the evening lectures; while the Sunday Grove meetings drew large audiences from the surrounding country.

It is needless to say to those who know anything of the families who have made the institute a possibility in Helena Valley, that no office of kindness, of generous thoughtfulness or painstaking hospitality has been wanting to those who came as members and guests. And there are clear indications that the sound of the word spoken in that quiet nook has gone out in widening circles to the region round about; and some day there will be a harvesting there of liberal thought and good influences of which many will be glad and proud. L.

EDGAR FAWCETT writing on "Plutocracy and Snobbery in New York," in a late number of the *Arena*, speaks sharply but with a severity the subject demands. He finds these features of Gotham society repeated in greater or less degree in every other great center, and even in the social life of the smaller towns and villages. "The American snob," he says, "is a type at once the most anomalous and the most vulgar. Why he is anomalous need not be explained, but the essence of his vulgarity lies in the entire absence of a sanctioning background. It is not, when all is said, so strange a matter that any one reared in an atmosphere of historic ceremonial and precedent should betray an inherent leaning toward shams and vanities. But if there is anything that we Americans, as a race, are forever volubly extolling, it is our immunity from all such drawbacks. And yet I will venture to state that in every large city of our land snobbery and plutocracy reign as twin evils, while in the small towns, from Salem to some Pacific-slope settlement, the beginnings of the same social curse are manifest."

THE writer of a lengthy article on "Cromwell and the Independents," in the *Review of Reviews* for August, says that while all history is miraculous there is no one chapter more deserving that adjective than that found in the rise and establishment of modern Independency. He regards it as a reverse process to the changes wrought by the church in early Christianity, which only replaced the reign of the Cæsars with that of Popes. The whole English-speaking people is now governed upon the principles first enunciated by the Independents. "They were the pioneers of all our heretics. . . . The Independent church was the germ cell of the modern Democratic State." But Independency had its limitations, which are named by the writer from whom we quote as, first, the failure, not yet corrected, to recognize that in citizenship as in the church there must be neither male nor female. In this respect these early reformers were content to govern themselves by the rule laid down to the Corinthian women. The second way in which we are told they failed was in their peculiar principle of church government, the jealous independence of each church and society; but when we remember that this was a reaction against the abuses of ecclesiastical power, placed in the hands of an Archbishop Laud and his confreres, we see in it the necessary and providential swinging of the pendulum to another extreme, perhaps, but one less to be dreaded than the first, and productive of little that was not good and helpful to the case.

Men and Things.

A WRITER in the *Northwestern Christian Advocate* states that there are 20,000 Italians in Chicago. These people, contrary to the habits of other members of the foreign population, live in the central part of the city, the trades which they follow, rag-picking, organ-grinding, fruit-selling, etc., making this necessary. One of the first occupations in which the Italian emigrant engages is picking up coal in the street scattered from the cars and wagons used in this traffic. Their homes are wretchedly poor and dirty, and always overcrowded. Many of the inmates, we are told, never undress at night. The Italian has a native prejudice against the use of water for any purpose. A large proportion are ruined by the temptations of the open saloon. They are fairly industrious and have a sense of honor about the payment of debts, are kindly disposed and hospitable, but their impressionable natures lead them easily astray.

THE St. Louis *Republican* tells its readers about the "Bone Circulating Library," an attachment at the College of Physicians and Surgeons, New York City. In this room, which is fitted up with shelves, cases, etc., just as any other library-room, are hundreds of thousands of human bones of all sizes, shapes and forms. The bones, which are numbered and labeled, are placed in order on the shelves and in the cases an attendant being always on hand to act in the same capacity as a librarian. It is his duty to keep track of the bones lent; to enter them upon books and to see that they are returned uninjured. During the day scores of students flock in and out of this uncanny place, carrying packages of strange appearance in their hands or sticking out of their pockets. These packages are made up of human bones, which they are returning or taking from this "Bone Circulating Library."

THE Austrian High Court of Appeals has delivered a tremendous shock to Catholic priests who have renounced orders and subsequently married, and they are not few. One, who had been ordained a priest in 1857, announced to the civil and clerical authorities in 1870 that he had abandoned the Catholic faith and became an Evangelical. In 1879 he married and lived happily, until a year or two ago, his marriage had to be legally tested and it was pronounced invalid. He appealed, but now the highest court announces that the present state of legislation does not permit a man who has vowed celibacy to be freed from his vow.

THE New York *Times* says when the Congressional Library building is finished and opened to the public in 1896, it will contain alcoves, stacks and iron shelving sufficient to stow away 1,500,000 books. This is expected to accommodate all the books received at the library for the next thirty years, the present rate of increase being about thirty thousand volumes a year. But when the million and a half mark is reached, there will still be room in the building for 2,500,000 more books, so that, if the structure lasts that long it will be a century before another building to hold the library's collection will be needed.

Ministers' Institute.

Under this head was arranged the first session of each day from 9 to 10:30 a. m.

The regular work began on Monday, August 3. Sunday, the opening day, having been given to out-of-door meetings at Loomis Grove, near Lone Rock, thirteen miles distant, an account of which is found in another column. The morning was clear and cool, when the bell in the tower of the little chapel, a new dignity acquired since last the Institute met under its roof, rang out the call to the surrounding valley promptly at 9 o'clock. The opening words of greeting and introduction were given by Mr. Jones. He said it had been the hope of the Society that these meetings could have been led by Miss Safford, of Sioux City, who would have brought with her the experience of many years in the ministry, but as her health would not permit her to take the extra work, it had been necessary to leave them to be provided with leaderships from among the ministers in attendance. He proposed that this be done alphabetically. The present morning was entered upon informally by his asking the company,

Ques.—What is the most pressing question in the minister's work to-day?

Ans.—What are the things we may leave out? was Miss Gordon's unhesitating response, as being her present foremost difficulty. The leader considered this a particularly apt reply. Mr. Sprague thought it quite as serious a question in some parishes to know what *to do*, this being, perhaps one of the chief differences between a city and a country parish. The leader asked Mr. Learned,

Ques.—What things do you leave out?

Ans.—The things I think some one else will do.

He thought one was liable to rush into too many things because he was asked to do them. The leader believed his own people thought he did not "leave out" things, but crowded in all that his mind planned. He was very sure he *did*, heroically, leave out very many, partly because he did not succeed in doing all his duty, and partly because he deliberately refrained from much he would like to have done. One of the things he was unwillingly compelled to leave out was the social relations with his parishioners in their own homes, as he seldom sat at their tables, or made other than business calls. He also deliberately left out the "society" clubs and private circles that are fashion-bound and gilt-edged: the mechanical and executive parts of the Sunday-school work, and of the Unity Club. If an invitation was to speak on religious subjects, or to present the cause of Unitarianism he had not learned to say "no." When a chance was offered to speak before a public school, or upon patriotism, it was accepted. Above all things, he said, "the sermon claims the maximum that is in me for any week, and this I try to give my people on Sunday morning."

Miss Gordon thought it became a serious question in any city, what line of action to pursue as to the calls for work outside of one's parish, such as "Humane Society," "W. C. T. U." work, etc., work which obviously was closely allied to religious interests, but to enter into which too freely, was to neglect the duties nearer home.

Miss Murdock thought we did not have sufficient power to control our time. That we ought to reduce everything to a system, the better to utilize what time we have. Some objected that there are certain things which can not be done to order,—at a given time. The leader said he had great respect for obedience of the brain,—the power to make it come to time when it ought to, not waiting till we "feel like it." He asked Mrs. Pattee,

Ques.—How would you manage a parish, about the things that must be left out?

Ans.—If I were a minister I should study my people, and if there were more work than I could do, I would appoint a "foreman" to do what I had not time to do. The leader believed this to be the right way, and was sure there was force enough coiled up in his own church to do much more work than was done, if he only had the brains to manage it. An objection was made that it was hard to get a committee to do its work, and it might prove the same with a foreman. It was suggested that a committee of one was the surest to bring results. Another objection was that a foreman would need to be paid and most churches could not afford it. To which it was responded that there is a hunger in every community for doing unpaid work: that you can get better work for love than for money.

Miss Gordon opened the discussion Tuesday morning.

Ques.—How desirable is it to encourage the formation in our churches of such societies as the "Christian Endeavor," "King's Daughters," "Guilds," etc.? People speak of the Unity Clubs as purely intellectual, and imply that these other societies give more room for heart and hand work.

Ans.—Mr. Learned said nearly all ministers of liberal denominations had to meet this perplexity. He had sometimes longed for the kind of meetings that are represented by our conferences, but had never seen the way to inaugurate them in the church. He was glad to hear people's experiences, but a set and organized method of meeting for them kills their bloom. Such deeply personal matters ought to be spontaneous. A lesson or line of study may be set, and in the conversation upon it, the spontaneous utterances will have real value. A parent may draw from his child beautiful natural expressions, but try to get them at set times, or urge him, and somehow the two natures cease to blend and the fine result is lost. In the ritual of even our liberal church he finds difficulty with his people. Mrs. Weston thought if there was an organized working section in the church, joined by the minister, the spontaneous utterances of its members during that work would be rich in natural thought life. It was questioned, why could not the lend-a-hand clubs do that?

Mrs. Bagley thought that the expression of the inner life in public generally has a hardening effect.

Mr. Sprague believed a Juvenile Unity Club would be more helpful if it were opened with devotional exercises, like a church.

Mr. Todd thought the question was concerning intellectual devotion rather than the experience meeting. In our church we stand on the Ethical basis, and yet there is just as much of the *religious* element as in any other. Other denominations think in symbols more than we do. The imagination is fed through the picture of Christ. We must also feed that imagination. He believed one must use art. The building of a life is an art. We must bring the young person face to face with something that inspires. We can not do it entirely by precept. We should call his attention again and again to objects of grace and beauty. It seemed to him that in these days we can bring our people face to face with great truths in a way that it is impossible to do in any other denomination.

Mr. Jones said his settled conviction was an unsettling one. To organize distinctly young people's work in a church seemed to him a mistake. We are too conscious of the child, and not conscious enough of the child*like* all through life. His church did not do much in the entertaining way, but it did something in genial influences that make folks glow. He felt the viciousness of the age-line in church life. We have too many juvenile books. We do not want to make a continual picnic in our churches for fear of being like the orthodox who are always anxious about their souls. The average successful Sunday-school man who can talk glibly about God is generally far away from giving the child the remotest conception of Him.

Ques.—Do your confirmation classes take up the historical questions of the Bible, or do you take up the actual ethical experiences of life?

Ans.—Religion, the Bible, Unitarianism, and one's own church. My confirmation class has absolute freedom in conversation, and approach religion and nature from the outside, inside, down-side, up-side, *every* side.

Miss Jane Ll. Jones told of the ways used in the Hillside school, and in their church service, to bring the young people to share both the interest and the work with the older people.

Mr. Sprague told of an "All-together Club" at Haverhill, Mass., which meets at 5 P. M. on Sundays, where old and young come together and all have a share in the services.

Wednesday, Aug. 5, Mr. Duncan took the lead, and after the usual service he asked,

Ques.—Has the Unitarian church any message for the "common people"? If it has, how is it to be brought to them? Are they ready for our thought and our faith? How inspire the people with love for these things? How awaken consecration in them?

Ans.—Mr. Todd replied, "There are no 'common' people, they are all uncommon. We ought to get rid of this idea about 'common' people. If a church can not take people in just as they are, irrespective of money or position, it is no church for me to work in." He realized that the leader had not meant to use the word "common" in the sense of position, but in relation to mental grasp of theological and intellectual matters. He believed they would be found to have a better intelligence than was generally credited to them if we met them on their own plane and talked with them in their own way. Give them some thought through which they can see a higher life opening to them.

Ques.—How reach people to make all feel at home and mutually acquainted in a church,—rich and poor, silk dress or calico, educated or ignorant?

Ques.—How bring strangers into the circle without using a visible capturing process?

Ans.—Every pew look out for its neighbor. Have neighborhood sociables. Never mind the dresses,—silk or calico. If one can not get above her clothing, Unitarianism is not going to help her much. Some churches are too afraid of having fun and good times. It should not be omitted. It helps bring people together.

Thursday morning, Mr. Loomis leading:

Ques.—"Devotion: What is it and what of it?" Mr. Learned referred to the etymological meaning of the word, "vote" leading on to "vow." If we make a promise how should we keep it? Religious vows are made to supernatural or supreme powers. The keeping of our vows is one phase of devotion.

Mr. Duncan spoke of devotion as a loving, prayerful attidude of the spirit, in the sense of the worship; not merely in extended addresses to the Supreme Being, but a devotion that became more than an attitude,—that became an act. Mr. Todd believed that real devotion must involve the forgetting of self, the giving of self to an object, and that object must be one which commands our respect, our reverence. One can devote his life to a grand cause. To some people, worship meant craven service, an idea derived from ancient customs of worship. Now it implies moral grandeur.

Ans.—The expressions of the company ran thus: It is the work of my life to cultivate devotion. As we advance in modern life there is more to which to devote ourselves. . . .Devotion is an utter personal absorption of self in some great aim, whatever be the aim. . . . This is a difficult subject to talk about because it is related to verities far below speech or even thought. This is not a confession of its weakness. Fundamental and primary things are always most difficult to form definite opinions about. Superficial and secondary ones are more easily formulated. Difficulty in formulating is no sign of lack of strength. If words do not *con*note more than they *de*note they do not amount to much. The etymological meaning of a word is not always its best, but only a hint. The word with its latest accumulations is the better and the richer one. . . . The manifestations of worship may be widely varied.

Ques.—Can there be devotion to God without prayer?

Ans.—The silence of Wm. Salter and the rhapsody of Phillips Brooks are both devotion. All know that oral prayer is not the only kind; but what about the worth of it? It is often found to have a sanitary effect upon the soul. Of course, prayers are not always prayer. Can you think without words?

Ques.—Can there be devotion to God with profanity?

The leader told a story of a man whose name is familiar in an official capacity under the United States government, who showed intense devotion to his duty though interspersing his action thickly with profanity. He closed the conversation with a favorite maxim of his own, "'He that defines God denies Him.' We may cease to trouble ourselves with the *thought* of God if we live in the reality of His presence. My devotion lies in deriving help from the best I know, and from my fellows. I serve what needs me most. I serve that which comes nearest me. I trust, and the sun may shine or the storms may come, I find myself an integral part of deity. He can not get along without me, I can not get along without Him. You can not get along without me, I can not get along without you. I have ceased to ask God for anything as I know all is mine. The kingdom of heaven is within me. All there is of eternity is in the eternal now."

In opening the Friday morning's conversation at the minister's meeting Mr. Blount referred to the old camp meeting song, "Why don't they come?" and he thought Unitarians had cause to ask the same question.

Ques.—Why do not people come more readily into our gospel of Truth, Righteousness and Love? Why does not the gospel of life which we try to give, meet with a more earnest response?

Ans.—We must appeal to the moral motive of life and preach practical ethics if we would reach people. One was sure that many were frightened away because of too much ethics. Must be a goodly proportion of theological sermons during the year to meet the wants of all. We may say character is first and foremost, but creed is there, firmly rooted within us nevertheless, and is an important factor in our religious growth. One said the Church of Holy Ambiguities is much better filled than the church of the Sermon on the Mount. When he preached ambiguities, people came, but when he touched specific points such as temperance, they did not want him. If careful inquiry were made throughout the country, it would be found that the majority of people believe with us *privately*, but do not say it openly in their creed.

Another minister had often wondered why people *do* come instead of why they do *not*. We offer very few inducements, have few accessories, and represent transitorial thought which we have not yet ourselves fully spelled out. And yet they *do* come, and we have the majority of thinking people with us. One of the laity who had been a good Baptist and had grown slowly and painfully into Unitarianism, had learned to know that she must have a creed of her own, away down at the bottom of her own soul, whatsoever might be the creed of others.

Ques.—A business man asks what good it does him to go to church if he does his duty to his fellow-man without it?

Ans.—There is sure to come a time when he can not find out his duty alone, and will need the church. He needs the church to aid his ideals.

Saturday morning the ministers' meeting was omitted. Monday morning, after a two days respite from study, and with the thermometer indicating the eighties, instead the nineties, as was the case when last week's work closed, the ministers' session was opened by Mr. Root, who presented the

Ques.—How shall we reach and hold the young people of our own parishes? It had been said to him by a member of a parish where he had worked, "A minister that can reach and hold the young men and women, is the one who, with us, can best reach and hold the older people.

Ans.—We must begin in the homes; with the fathers and mothers. Inspire them with a love of the church. We *have* that in our religion which should hold the young folks. One believed that we are reaching more who are *not* Unitarians than those who are. One who had been brought up in the Episcopal faith, did not believe in emotional tides. The day-by-day right doing was taken as the inevitable thing to be lived up to. Another put it, "not religious spasms, but active personal interest in the work of the church, is wanted." Another thought if young people do not come to the church, it is because the church is not what it ought to be,—has not adapted itself to the community. Make the methods simple and direct as reaching for high standards and abundant activity.

Ques.—What method of church work would you pursue to call out the activities of the young people?

Ans.—We must *internalize* our churches. Too many churches live by virtue of their social attractions. We magnify the young people too much in theory, though not in practice. Let the younger ones *feel* a current of life above them, and get tuition from it even when they are not in it. This gives the kind of mental impressions, the unconscious cerebration, that makes lasting effects, as upon the child who goes to church and sits without understanding a word, but never losing out of his inner life the effect of those sacred influences. Touch a live problem and the boy will find himself in the swim. Another was sure that it *is* necessary to make some divisions, such as men's work, women's work, young people's work, etc., in order to bring about harmonious and organized effort toward a complete whole. One minister can not work things out by just the same methods that another one can; he must do it in his own way. Also the conditions differ in different places. The difference between city parishes and country parishes was again alluded to, but earnestly rejected by some, as an unimportant element in the question. The minister has less to help him in a small place, it is true, but the difference in intelligence of young people is not great, and if found at all, is generally in favor of the country ones.

The ministers' meeting of Thursday was led by Mrs. Sprague.

Ques.—How can a minister best help his people outside of his pulpit? How lead them to help each other?

Ans.—Bring himself into human touch with them, and lead them to the same with each other. The first step is social cordiality after church service between minister and people, between people and new comers; handshaking, contact of hand and eye. Better have this latter spontaneous than done by committees. But some care only for the sermon, and even resent social advances. Wait, and let them come in their own time and way. Must be something in the minister more than his plan of work, or it will surely fail. No matter how poor the plan, if he has in himself that pervasive quality of human sympathy which wins souls, the plan will succeed. He should be the personal friend of his people. He must be larger than the church. Must not carry always prominently with him the thought of his church, nor aim to bring people to it. It is the great purposes a man carries within himself,—his earnestness in making himself a good citizen, a good neighbor and friend, that will make him a good minister and truly helpful to his people: the unconscious atmosphere he carries with him outside his pulpit.

Ques.—Should the Unity Club work in a church be simply and only for a broad culture, without regard to leading people into the church?

Ans.—Most emphatically, yes. Work for the broadest and noblest purposes, unconscious of definite and more narrow aims. It was objected that consciousness is a matter of temperament, and whether one works consciously or unconsciously he must apply his means to ends notwithstanding,—take practical steps towards practical ends. But the beginner at the piano who is at first painfully conscious of his fingers becomes when he is the trained musician, quite unconscious of them. It should be so with the minister, regarding his own personality. E. E. Hale said to a young minister in ordaining him, "First *get* influence, then *use* it." Rev. Chas. G. Brown, of Evanston, recently from the Methodist faith was then presented by Mr. Jones and invited to speak. He agreed with Mr. Root that while it was essential our deeds should be unconscious, we should never lose purpose in losing consciousness. He answered with frankness the questions relating to his change of faith and reciprocated the cordiality of his greetings.

At the Friday morning ministers' meeting,

Mr. Todd suggested that instead of opening a discussion upon some new topic, which would be quite likely to run into the old channels already treated, there should be a summarization of the lines which the conversations had followed, gathering therefrom the points of greatest helpfulness. He thought there had been two general directions of thought: The mechanical, and the personal, means towards desirable ends. Of these a decided preference prevailed for the personal. The conversations had betrayed much earnestness and genuine consecration in the work, although they had been scattering and irregular. Some of the helpful points named were: The minister must, himself, *be* the man of large inner growth; he can not otherwise, teach and help others to become so. Each must take hold of his work in his own way; the methods of others are helpful to a degree, but after all is said, each must evolve his own plans, and adapt them to his own situation, for himself and his people. A certain degree of *definiteness* in statement or conception is absolutely unavoidable in constructive work. The meeting closed in a blaze of intensity over the questions, "Is the adult morally superior to the child? Does heaven lie nearer us in our infancy than in our maturity?" Some of the mothers present became valiant champions of infancy.

Saturday morning it was the privilege of those who came at the usual hour of the Ministers' Institute, to join in a memorial service to James Russell Lowell, led by Mr. Jones. The little chapel was tastfully decorated with ferns and flowers and an engraving of the poet was placed against the pulpit, wreathed in delicate green. With appropriate song and responsive reading the service opened and was followed by a tender, earnest tribute from Mr. Jones, who gratefully voiced the help and strength that had come to him during his ministerial work, through the writings of this man whom he called "The Foremost American," whose pre-eminent fame was secure as poet, essayist, critic, reformer and statesman. Quotations and personal reminiscences were invited from those present, and every one, from the little child to the white-haired elder, shared in the spirit of the meeting by offering a thought, an incident, or a quotation,—perhaps all three. This brought to a fitting close the ministers' institute for the second year. The poet of heroism became the hour and the place, for the meetings throughout had been characterized by the "Ferment of a holy discontent."

The Sunday School Institute.

To this department was assigned one hour and a half each day for twelve days, beginning at 11 a. m. and closing at 12:30 p. m., each session being preceded by a half hour's intermission for visiting and the distribution of the mail.

The President of the Western S. S. Society, Mr. Duncan, not being able to reach Hillside until the second day of the Institute, the first meeting was opened by Mr. Jones with a few appropriate words, and Mr. Learned entered upon the work of the second year in the six years' course of study, by reading his "Introductory" to the lessons on "Some of the Religions of the Older World." Last year's work had been upon "Beginnings: The Legend and the Truer Stories," and "A Study of Duties: In the Home." This year the study of the Old Religions would be followed in the same way by No. II. in the "Duty" series, called "The Ethics of School Life," and led by Miss Juniata Stafford.

Inasmuch as Mr. Learned's papers, with accompanying questions are to appear from time to time in the pages of UNITY we have aimed to give in this report, some hints of the richness to be expected, and some suggestions of the wealth of material that came out in the conversations. These can never be reproduced but they remain as quickenings and leadings to those who were fortunate enough to be in attendance.

Following the Introductory, Mr. Learned gave a general outline of life and religion in ancient Egypt, and then proceeded to the more definite questions, and conversational treatment of the lessons.

All efforts to trace the civilization of Egypt to any other nation have been in vain. Here man first made his mark, from 4,000 to 5,000 B. C. The people of Egypt are described as the most religious of all races of men—religious to excess. The oldest book of the world is the famous papyrus taken from Thebes, and dating 2,200 B. C. Probably no belief so filled their minds as that of immortality. King or peasant, rich or poor, almost as soon as he came into the world began to prepare for going out of it, began to build his sepulchre, or at least to lay aside a portion of his means to secure rites of burial and prayers when his earthly life was ended. The dead were spoken of as the really living, having entered into everlasting life. No soul perished and when the breath ceased the body was carefully embalmed.

None of the "Christian" virtues is forgotten in the Egyptian code. Many interesting quotations were made from the "Funeral Rituals" in connection with the judgment of the dead.

The conversation and lesson questions, treated of the geography, the religious thought and worship, and the sacred literature of the Egyptians.

Ques.—Why did civilization come to be *there* in its earliest age rather than elsewhere?

Ans.—Probably because the Nile so fertilized the land that it was the earlier and easier way of ploughing.

Ques.—Does civilization follow rivers?

Ans.—To a certain extent. Some old ones especially did so. Some later civilizations begun even on the tops of hills.

How to get good maps was discussed, as upon these much of the success of this teaching was thought to depend. Mr. Jones thought that maps made by members of the school gave the best results. The blackboard brought out Plato's "Four Cardinal Virtues" with comments.

Tuesday morning the work began with answering questions relating to the previous day's study of Egyptian religion; a blackboard list was presented, of the principal gods worshiped there, the names of the sacred animals and the god in whose name they were adored.

The day's lesson was upon "*The Religion of Assyria and Babylonia.*" The most interesting class of literature found on the banks of the Euphrates and the Tigris is that which is connected with their religious beliefs, these contain hymns to the gods and stories of the creation, the deluge, and the dealings of deity with man. Some of these strongly resemble the narratives and psalms of our Bible, so that it might almost seem as if they were the sources in large degree of some of those Genesis stories. The Chaldean and Assyrian legends are all polytheistic, while the Jewish faith is monotheistic. There is a creation legend, a myth of a sacred tree guarded by cherubs, and a remarkable story of the Flood, showing its origin with a Delta dwelling people, dating some 1700 B.C. The hymns suggest the devotional spirit of the Hebrew psalms, and there are rich stores of this dead and buried civilization out of which, in part at least, our own Bible was compiled by the busy scribes of the Jewish exile.

Ques.—How do we know but that these people who seemed to have been so fully possessed of polytheism, may yet have had monotheism at heart after all, and that they worshiped all these gods only as attributes.

Ans.—A very justifiable question. Later authorities question in the same way whether every special divinity is not only a representative of something greater behind it. They did not have that great testimony to the Unity of God, that we have now in science and from comparative study of religions. We shall become confusing to ourselves and our pupils by using these two words,—Assyria and Babylonia so much together. It would be well to make a little chart or map, on the board to represent and designate the Tigris and Euphrates rivers, and their valleys, with the range of Taurus mountains.

Assyriology seemed to the leader to cover the study of Assyria, Babylonia, Chaldea and Arcadia.

Wednesday morning Mr. Learned first answered questions about yesterday's lesson. He then gave his general outline of "*Brahmanism,*" or The Religion of India. This was filled with a wealth of information and thought. There being two mornings upon this subject, the questions were allowed to wait until the next day. Thursday was a continuation of yesterday's "*Hindu Religion,*" being the conversational part following Mr. Learned's "general outline."

The Vedas, perhaps, did not have their origin in India, and are of foreign importation. They contain no record of the deluge, but later accounts in the Sanscrit do contain stories of Floods, evidencing Delta-dwelling people. Buddhism once overran India largely, but was afterward swept back again.

Ques.—What is the meaning of "Veda"? No exact definition was given, but the vedas *are* the hymns and songs. First it was Vedaism, then Brahmanism, and third Hinduism. This growth shows the usual order of evolution in religion; First; Hymns and songs, next the thought and personal representation, and third the ritual and forms which become identified with the country in which it is planted. "Soma" is the name of a god. The Soma vedas are high and noble. "Karman" means the act by which the soul decides its own fate. It was considered more holy to worship low, coarse things, than high ones, because it was more difficult to see God in them. Archicture does much, generally, to preserve dates, but India has little in this way. They are preserved there, rather through the promulgation of thought, and in literature. To the Hindus there is a threefold beyond: one of gods; one of departed spirits; and one of moral ideas that are attainable. Their Brahma, (Creator,) Siva, (Destroyer,) and Vishnu, (Preserver,) compare well with the Christian trinity. One God under a variety of names. Brahmanism has few or no temples for public worship. There are some 2,000 temples and sacred places, but they are not generally considered public. It is a practice peculiar to themselves that they bring out the idol into the open air for worship. Prayers should be in secret; the words should not be heard, and even the sight of one at prayer almost unhallows it. Tolerance, temperance and truthfulness are three great virtues, and a tender consideration is held for the lower creatures. One of the Hindu principles is not to tread on a worm or even a blade of grass. In connection with his own questions Mr. Learned presented a schedule of the study of "Brahmanism" prepared by Mr. Maxson, for this course, which will be duly printed in UNITY.

The study of *Buddhism* was taken up at 11 o'clock Friday morning. It has been called a "religion without God, without heaven, without a soul." It is a religion without prayer, yet notwithstanding all this, it outnumbers every other form of religion in the world. Rising as it did in the midst of a religion of multitudes of prayers it is not strange there should be a reaction. Some one has said "the more there is of worship the less there is of religion." Rightness,—righteousness took the place of prayer. The way to Nirvana is the path of right-doing and self-renunciation. In all history Buddhism never persecuted. It was an attempt on a large scale to unite morality and religion, or to exalt religion into morality. It is estimated that it embraces one-third of the human race. Japan alone has 144,000 temples. "He who taught Atheism was made a God for his pains." but it was the Atheism that suffers for others' sake. Buddha never asked that his disciples should exalt him. Some of the legends about him are quite recent, even as late as Christianity. "Nirvana," "Kharma,"—pivotal words in Buddhistic thought. How nearly do our words "Heaven" and "character" match them? There are many similarities to our religion, but if one tries to trace direct connections between Buddhism and Christianity he comes to realize that these similarities exist between all religions, as would be expected by a student of evolution. Of late years Buddhism has gone largely into idolatry, spiritualism and formalism. There is a difference between Buddha and Buddhism, as between Christ and Christianity. The four names by which he is known were put upon the board. "Gautama," the boy-name of his earlier years, as Jesus, or John; "Buddha," "The Enlightened" as The Christ; "Sakya Muni," the prophet of a tribe, and "The Light of Asia," as he is more recently called in poetry and literature.

Owing to the extreme heat the Saturday study was omitted.

Before beginning upon *Confucianism*, the study for the morning of Monday, August 10, the class was referred to the blackboard, whereon had been written the four castes of India. The three upper classes intermarry. The lowest can never escape his caste nor rise socially. He was strictly prohibited from the knowledge of the Vedas, not being permitted to repeat a word from them. The Brahman's religion ended in a dream, while that of Confucius ended in action. From six to seven tenths of all the labor performed in the world is said to be done in China. Their religion teaches them that if any one neglects his own work some one must suffer want in consequence. Duties are there called the bright ordinances of God. China has many arts whose secrets we have tried in vain to fathom. Back of Confucianism is a nation six times as large as ours. No other literature is so perfectly preserved. The three great religious leaders of China were Lao-tze, Confucius, and Mencius who lived respectively 604, 551, and 371 B. C. Of these Confucius was the greatest. He was the man of sorrows of the Chinese people. His humble abdication of originality has been called the most original of all things. Men were speculating about divine things at the neglect of present duties. He said, "Rectify your hearts." It was not, so much, more light that was needed, as it was more humility, and obedience to what they did know. He had faith in humanity. His birth was said to be attended with the usual wonderful miracles that cluster around other great prophets. It was said of him, "He shall rule by his intellect." Mencius was a faithful and humble follower of Confucius, and the people learned to place him next the great prophet in their hearts. But his own writings are full of great sayings: "The function of evil is to drive men to good." "The great man is he who does not lose his child heart." The four cardinal virtues he called Benevolence, Righteousness, Propriety and Wisdom.

The Chinese classics were put upon the board: Shu-King, the oldest historical book of China; She-King, 800 B. C., a wonderful collection of 311 odes; human poems, with hardly a trace of the supernatural; simple pictures of family love, pure life, full of constructive realism, with little of coarseness, tumult, or tyranny. Li-Ki-King, book of rites; Yi-King, book of changes. Confucius told his son if he did not learn the odes of the She-King he would not be fit to converse with, as it would fill his mind with good thoughts. His religion substituted morality for theology. "Live for the living and you will thus best honor the dead."

The *Persian* Religion was the study for Tuesday morning. The founders of this religion were the followers of Zoroaster and were called Parsees. They are a thrifty, industrious and influential race of people, excelling in mechanical skill. The personality of Zoroaster is very obscure in history, and miracles cluster about his birth. The date of his leadership is placed all the way from 1500 to 500 B. C. No other religion has left so meager a literature,—one so confused and unsatisfactory. It is, in size, about twice as large as the Iliad and the Odyssey together. Yet the realms covered by this religion reached from the Isles of Greece to the table-lands of Thibet. As a people they are greatly reduced in number, and about half of the entire followers remaining live now in Bombay. Their Zend Avesta is the remains of what was a great literature. About 521 B. C. it was written in gold letters on prepared cow-skins, but was afterward burned by conquering armies. Zoroaster was not a great Revealer in preaching new truths. His true revelation was in his life and his wonderful power of resisting evil. Their name for the All-Good was "Ormuzd" or "Ahuramazda," representing light, health, wealth, happiness, goodness and everything desirable. Their name for the All-Bad was "Ahriman," which was darkness, sickness, poverty, etc. Their four cardinal virtues were Piety, Purity, Industry, Veracity. These were placed on the board and compared with those of Greece and China. A word was a sacred thing not to be lightly spoken. This was essentially an ethical religion and a spiritual faith. To light or extinguish fire is an act of piety. It reminded them of their God. They will not blow out a lamp, nor smoke tobacco or opium, because they will taint this pure essence with human breath. They resent being called "Fire Worshipers," as a Catholic would being called a "Cross Worshiper," and with quite as much propriety, since in either case it is but one feature in their religious worship. To believe in immortality is inseparable from this religion because after death comes the summing up of this life and the passing on, if worthy, to the habitation of angels. This religion had only the dualism of the good and bad as in antagonism, but later thought, which is the work of education, shows how this apparently hopeless antagonism may be brought together, as completing a circle from two opposite side-strokes. The Jews were carried captive by the religion of Assyria, but were released by the Parsees.

At the opening of the Wednesday session, Mr. Hunting exhibited some interesting reproductions of Assyrian and Babylonian tile tablets. Mr. Learned treated "The Religion of Greece" conversationally, giving the schedule of lessons offered by Mr. Simmons and further elaborated by himself. Their idea of the origin of God was supposed to have been derived from nature powers. Later, their worship at tombs and hearth-fires became a fundamental form of worship, including sacrifices at burials and offerings at the tombs afterward. Then, as families developed, offerings and libations were made at the homes, the daily meals, and hearth-fires, the people clinging most of all to the ever burning hearth-fire as a center. When a colony started away by itself, they carried fire from the home-hearth. After colonies were united then the worship became national. In time they came to the personification of the powers of nature. They had a goddess of Agriculture; a god of the Sea, etc., and after this prayers and festivals followed. The names of their twelve great gods were put upon the board, Zeus being the father of gods and men, supreme over all: Apollo was so spiritual a god that he came to be nearly equal in prominence to Zeus. No one who has not tried it knows how early a child becomes fascinated by the poetry of the Iliad and the Odyssey. It was thought that to-day's subject would be the most difficult to teach of any of the religions. There was such great richness of material that concentration would be hard to reach. The temptation would be strong to dwell on their art rather than their religion. Greece had a great religious leader in Socrates, yet he founded no system of religion. He is the only one of the seven great religious teachers who did not found one. At a later period all their gods, temples, oracles, etc., take on larger meaning, the personal element passes on into the abstract, and, finally the Greek religion culminates among the stoics whose God was a Universal Spirit uniting all men and nations calling them to "do justly and love mercy." A prime difficulty would be to "separate the mythical element from the religious;" "how to teach it to children so they would understand that the Greeks were religious, like other nations;" "that they were impressed with seriousness like other peoples." "That they loved art and beauty but nothing else, is a false accusation, however common." "Theirs was a most joyous religion."

Q. Is stoicism a form of faith higher than any other form of Greek thought?

A. In that it elevated ethics above faith or pietism, it is.

Here ended the course on the "Religions of the Older World," the interest in which had made it easier to bear the intense heat, had opened delightful prospects of study and of instruction, and had placed the goodly attendance in bonds of lasting friendship to him who had led them by a straight and easy path through the tangled but majestic forest.

THE ETHICS OF SCHOOL LIFE.

Thursday, Aug. 13, before presenting Miss Juniata Stafford who was to occupy the remaining three sessions of the Institute, Mr. Jones announced that news had just reached the valley, of the death of James Russell

Lowell, and with a few introductory words prepared the way for the memorial meeting noticed elsewhere.

Miss Stafford said that she had brought her work in completed form, instead of an outline, and in presenting it here, she requested suggestions from the company. She had followed somewhat the form of Unity Lessons XXI, "In the Home," of the previous year. The heads of the twelve lessons were put upon the board, and slips containing the sub-heads were distributed, under which the studies were elaborated. This course will be put into the form of a manual, being No. XXIII of the Unity series, and she advised that it be placed in the hands of teachers and older scholars, but not the younger ones. Conversation developed suggestions and questions: 1. That a preface be written advising teachers not to put too much into one lesson and to select only such matter as can be adapted to the class; 2. In using the interrogatory or didactic method of teaching, how best can it be applied? To adopt the interrogatory in regard to things that a child can not be expected to know, is simply to lose time, so both forms are necessary and where the didactic is preferred there is still plenty of chance left for the teacher's own elaboration; 3. In such few cases as where the teacher of the day-school is the same as of the Sunday-school class, certain of these questions would be hard to put, and would have to be used or omitted at discretion; 4. Avoid putting a worse intention into the child's act than was really there; 5. Should there be any allowance made for the fact that the teacher may sometimes be in the wrong? It must be assumed that the teacher is in the right, said Miss Stafford, though several demurred. If we err either way the teacher should be upheld for the sake of the school. Though there are cases where the child is the one who is right, and special discretion is required, yet it is difficult to place that contingency *in the lessons*. The lessons covered were "School," "The Teacher," and "Study."

Friday morning Mr. Learned took a few minutes to explain by maps the geographical locations of the various religions that had been studied during the previous lessons. Miss Stafford took up her work beginning with "Play," and following on with "Schoolmates," "School and Home," "Reading and Outside Helps." Under the first, some further references were given to illustrative stories as specially applicable, about the play of animals with each other, and as free use as possible of such helps was advised. A hint against rudeness to property as well as to people and animals was suggested. Helping in lessons, and lending of school utensils are troublesome points to teachers and gave rise to much helpful conversation. Under the last named head, hours for study—morning or evening?—were largely discussed. The quality and quantity of reading matter for the child as treated under the last head, was considered one of the most important points of all the lessons. Suggestions were made as to a reference list of selected books for the last leaf of this manual.

The last study of the "Duty" series came Saturday morning, "Self Education," "Brightness and Dullness," "School Honor," and "Prizes and Rewards," were the topics. The conversation brought out some valuable hints. It is a high education to learn to see differences. The business of life often seems to be, from the cradle to the grave, a continual "sorting over." It is never too late to acquire if the mind is kept pliable. There is a difference between tattling and "giving evidence." Try to raise the pupil to a higher sense of honor but do not violate what conscience he has. We often get a greater prize in the struggle after truth and knowledge, than in any final attainments.

Miss Stafford's lessons are most admirably worked out, and although some object to the specific and thoroughly completed text-book form, as offering a premium on unprepared and listless teaching, yet it is believed that there is still a majority of honest teachers who will work out their own lessons using this only as *help*, and that the contrast between the two methods of the two courses of each year, will prove useful.

The Unity Club Work.

Under this name the evening work was arranged, primarily, to attract interest, and in some measure reward the busy people of the valley, whose days were given to the toil of the field and the home, but who, with the fading light, promptly repaired in goodly numbers to the chapel; secondarily to illustrate and to stimulate, rather than to discuss Unity Club work. For ten evenings the chapel was well filled, and the roadside lined with teams. Eight lectures, an "Illustrated Story," and a concert made up the programme, as arranged and directed by Mr. and Mrs. Sprague. The following is a brief epitome of each in the order given:

MONDAY EVENING, Aug. 3.—The address was introduced by the reading of a poem from Whittier, by Miss Buck of Kalamazoo, with devotional exercises by Miss Gordon. Rev. L. W. Sprague, of Monroe, took for his subject *Character*. Our religion must be based on daily life. The eternal influences conspire to make man a human soul,—to implant within him character. The aim of the universe is not man but lofty manhood. For that subtle sublimity we call character, God has been working through all the ages. It is its own reward. The aim of life has been assigned to us, and by the measure of our character do we succeed or fail. The object of our civilization must be character or civilization will cease to be. Character is largely a product of the will. It is conscious effort for the good. We can not have character without working for it. We can not know without doing; we can not do without becoming what we do. Even our prisons should become character builders. The church may aim at salvation but it must know that character is salvation. If our churches were less anxious to save and more anxious to build, we should have more character.

TUESDAY EVENING.—The second lecture was given by Rev. J. H. Crooker of Madison, on *The Ethics of Hindu Literature*. It was a vivid portrayal of that land and people where there is "great pride of faith but little fervor of belief." A land of indolent toleration and yet nowhere else has the sense of divinity been more clear and constant. We find in their literature no treatises on moral philosophy; it tends rather to the probing of human mystery. There is a vast amount of ethical instruction running through it as an inner motive, and the dignity of woman finds ample expression. Many sayings, extracts and poems from their literature were read. The critical analysis interspersed with selections from the two great Vedic poems, Ramayana and Mahabharata were particularly enjoyed by the audience.

WEDNESDAY EVENING.—Miss Gordon read a paper on *Dorothea Dix*. She told us of the stern and unchildlike childhood of Miss Dix. Of her aspirations and struggles; of the difficulties that beset her at every turn; and of the wonderful success that finally crowned her life. She did not find the real work of her life until she was thirty-nine years old. Then her efforts at bettering the condition of the insane, and securing the help of the government in protecting them from ill-treatment and cruelty were attended with marvellous results, not only in this country but in foreign lands. She was a woman afraid of nothing, of great executive ability, and terribly in earnest. She had a wonderful personal influence and one cannot appreciate the magnitude of her work until he learns how, in those days, insane people were spurned as hopelessly depraved beings, possessed of an evil spirit. With her frail and suffering body, two things kept up her strength: her love of the beautiful, and her faith in human nature. There is no objection made to woman's having a sphere when it is martyrdom; it is only when she aspires to high places with good pay that difficulties of that kind arise. Her life teaches the power of earnest purpose to overcome physical weakness and pain.

THURSDAY EVENING.—W. G. Todd, of Topeka, spoke on "*Can Art be used as an Efficient Moral and Religious Aid in Unity Club Work: and if so, How?*" His question had in it two factors,—the Unity Club, and Art, the working together of which depends largely upon our clear sense of each separately. The Unity Club is bound to a local parentage while Art is unbounded. The Unity Club is interpreted in and by a higher ideal which gave it birth. It is a non-ecclesiastical product. It was called into being by the Unitarian church, and sprang from the ethical basis of that work. This church has a positive character that is steadily coming to the front. The real work of the Unity Club is to carry back into this church the moral heights out of which it sprang. The problem of morals is the problem of uniting the elements of life harmoniously. We must consider the work of the imagination as real. It images the whole in unity. The imagination pictures and the mind regulates. All art finds its law in human nature. Art is larger than our term "Ethics;" larger than our term "Religion." Both are included in it. Religion is a consciousness of ideals. Morals is the work of embodying those ideals. As the Unity Club should work for the many rather than for the few, we should choose that form of art for its use which will reach the greatest number,—and that is the novel. Much novel reading is a simple devouring for the sake of the story. Substitute novel study for novel devouring. Study it as a work of art. There must be a center of unity in a novel or it is not a work of art. A novel so studied reveals our true relations with God, and conveys to the mind of the student the unity of human nature.

FRIDAY EVENING.—Mr. Wm. Apmadoc, the famous conductor of Welsh of Eisteddfods, having come from Chicago two days previous for the purpose of organizing a concert, the little chapel was full to overflowing. In addition to his own unique and attractive numbers, the Institute and the valley, yielded abundant amateur talent to make an evening delightful to all ages and grades. This was the only occasion on which a small admission fee was charged in addition to the regular Institute membership ticket. The result was that all expenses were met and a small surplus was added to the Institute fund.

MONDAY EVENING.—Sidney H. Morse, the sculptor, appeared in a new role, by offering an original story entitled *Mother Cohen's New Plan*. As the story unrolled the characters were sketched on the wall by the artist. This double appeal to eye and ear impressed a tender story, with an important lesson in social science, and we trust many of our Unity Clubs will be asking for it this coming season.

TUESDAY EVENING.—Mr. Jones presented a biographical study of Henrik Ibsen, with special reference to the dramas that are concerned with the living questions of political economy, domestic life, and modern thought.

WEDNESDAY EVENING.—John C. Learned read a thoughtful and ripe lecture on *Wordsworth as a Teacher of Religion*. He touched upon the appropriateness of speaking about this poet of nature amid such surroundings of hill and valley, trees, birds and flowers. Of all the poets, he was the greatest teacher of the Religion of Nature. Some have said he was not popular as a poet, yet of none other, but Shakespeare, have so many sayings become household words. He sought to harmonize the religion of nature with the religion of the moral sense. While others saw the facts of nature, Wordsworth was able to see the unity of those facts, and to interpret from that unity a new meaning. His was the attitude of the poet peopling nature with wonderful life and beauty. He felt in nature the breath of God. He was a teacher of teachers. "By our own spirits we are deified." This is another production in the line of Unity Club work. Clubs may well seek to secure it.

THURSDAY EVENING.—S. S. Hunting spoke on "*Revelation by Evolution*." It was based on the resolution passed by the Iowa Conference in 1879, "That the laws of nature, as they are revealed in the world without, and the world within humanity, are the expression of divine truth." The first law of life is obedience to the laws of our humanity. All nature growth is from the simple to the complex. All mind growth is by the same process. Death and decay are but transitions pointing to some future form of living thing. Every natural process is one of evolution. All growth is evolution. If you do not wish to say "God," you will say "Nature," which is a vast laboratory of the elements of thought. These laws become the conditions of inspiration to you; these methods of nature enlighten your eyes. The laws of nature correspond to the laws of the inner life. May we not assert that all revelation of God which we can have in things of the spirit, is the revelation of man to himself? In finding the moral possibilities of himself, in aspirations, thoughts, deeds, man is finding his God. As we mount higher, the world grows smaller, heaven comes nearer. With each new horizon our view grows wider, our heart grows larger, and the meaning of our words grows deeper. This is the way of Evolution and Revelation.

FRIDAY EVENING.—Mr. Simmons, of Minneapolis, gave to this instructive course of evening entertainments a fitting climax, in the way of a brilliant lecture on *The Tower of Babel*. The lecture was filled to overflowing with wit and learning. The curious origin of the "Tower" and the legends connected therewith were given, and then the real causes which led to the confusion of tongues were inquired into. The genealogy of words and of languages were traced, and finally the prospects of an universal language considered. "Knowledge is the uniter of men; the divine laws are working to harmonize all tongues, to bring the Pentecost of language,—the time when the whole earth shall be of one speech, and every city become the true Babel,—not the place of "Confusion," but the "Gate of God,"—the "Portal of Heaven."

The Sunday Meetings.

LOOMIS GROVE MEETING, NEAR LONE ROCK.

A splendid audience of five hundred people, a delightful day, lovely grove and interesting sermons were the features of the Loomis Grove Meeting, the first meeting of the Second Tower Hill Summer Assembly.

The meeting was announced for 10:30 Sunday morning, and long before that hour the roads leading to the grove were lined with wagons and carriages containing not only groups of bright faces but well filled baskets as well, for every one came to make a day of it, listening to the message of the new thought, and interested listeners they proved to be.

Among the ministers present were J. C. Learned, St. Louis; L. W. Sprague, Monroe; W. G. Todd, Topeka; J. Lloyd Jones, Chicago, and S. B. Loomis, Monmouth. At the morning service Mr. Todd selected the hymns, and Mr. Sprague the Bible reading. A prayer was offered by Mr. Learned, and the sermon was delivered by Jenkin Lloyd Jones, on "The Message of the New Religion."

It was noon when the sermon was ended. An intermission of an hour was announced, and in a few minutes the grove was converted into a vast banquet hall where spring chicken and "fixens" and the services were discussed with equal earnestness.

At half past one the benches were again filled and after a very able address by Rev. S. B. Loomis, of Monmouth, Mrs. Root, of Hinsdale, sang "Flee as a bird" in a superb manner; then followed a sort of platform meeting participated in by all the ministers present. After many expressions of good will and fellowship the teams were harnessed and the good-byes said.

Too much credit can not be given Mr. and Mrs. I. G. Loomis for their untiring efforts in making this grove meeting the splendid success it proved to be.

THE MID-SUNDAY MEETING.

Mr. Duncan preached in the afternoon a searching practical sermon on "The Lost Opportunity." It was a quiet, earnest service, a welcome break in the stillness and restfulness of a long Sunday in the country; the quiet of which was intensified by the great heat.

THE HELENA VALLEY GROVE MEETING.

For some fifteen years or more each summer has brought to this valley and the country surrounding it, what has come to be known as the "Helena Valley Grove Meeting."

On Saturday afternoon the first session was held in the little church where, for two weeks we had met daily, gathering a wonderful lore of information about far-away places and times, storing up material for future use in home, school and church, but conscious through it all that our choicest acquisition was in the renewal of strength and serenity that came in the breeze that never failed to bring its burden of sweetness into the open windows, and in the picture of wooded hill and yellow grain-field, of sandy slope and shining river upon which our city-tired and prairie-sick eyes had rested in every direction.

The Rev. Elinor E. Gordon, of Sioux City, Ia., had charge of the service on Saturday and in her sermon on "The Gospel of Gladness" touched the key-note of the application of religion to every-day life. Interest in the common things of life,—in the children's play, in the habits of animals, in the grass under our feet, in the small hopes and joys and duties that go to make up the daily routine of the lives of those about us, as well as of ourselves, and a habit of looking at the bright side of things, will stand by us when the days of sorrow come; even when the dark pall of death settles over our homes, that habit "will search for light beyond the clouds and surely find it on the heights where are found patience and trust, and, after a while, peace and gladness."

Sunday morning, though it was hot and dusty, one after another the big wagons deposited their burdens of men and women, babies and lunch baskets, beneath the shelter of the tabernacle erected by willing hands over part of the church-yard to eke out the accommodations of the building. Notwithstanding the intense heat and drought, the company soon overflowed the capacity of the chapel, for they gathered from a territory reaching all the way from Dodgeville to Richland Center, a distance of eighteen miles one way, and twenty-five the other.

Mr. John C. Learned, of St. Louis, spoke on "The Unity of God," as the characteristic reason of the Unitarian faith and name, taking as his text the words "I and my Father are one." Among other good things Mr. Learned said, "All who can say in the emergencies of life as Jesus said, 'Not my will, but thine be done,' meekly submitting themselves to that decree, such are one with him, such are true believers in the divine unity." The spirit of simplicity that can see through the cobwebs of dogma and bigotry that have gathered around the word "atonement" and read it as the child does, "At-one-ment," is the spirit that will also understand the real meaning of the words "Brotherhood," "Fatherhood," "Unity."

After a short address by Mr. Todd, of Topeka, Kas., and the recitation of an original poem, "At Thirty-five," by Miss Juniata Stafford, Mr. Jones spoke tenderly of the little church organization which for twenty-one years has held its own in this valley and in commemoration of which, its members had that day recommitted themselves, by re-signing their "Bond of Union." He extended an invitation to any who might have grown into sympathy with the thought of "Reason in Religion, and Religion in Reason," to "Stand up and be counted with them." Later in the day this invitation was responded to, eight names being added to the church roll.

Then came the pleasant lunch hour, and then the children gathered in the front seats and Miss Gordon showed them how they could help "spell out" the lessons of life; Mrs. McArthur sang, "I think when I read that sweet story of old;" Mr. Huntington gave an object lesson, taking as his text a freshly plucked stalk of corn with its full ear gathered from an adjoining field, not forgetting the "sucker"; Mr. Learned thought that he had discovered in the welcoming faces and loving glances the secret of the magnet that so regularly attracts Mr. Jones to this part of the world when summer comes; Mr. Root told a fairy story for the benefit of the children, and then extracted a moral out of it for the benefit of the older folk. At last in the sermon of the after-

noon showing his usual scholarly thought, Mr. Simmons, of Minneapolis, established a most beautiful parallel between the vegetable and spiritual kingdoms. He spoke of the trees as Bibles, which issue a new edition every year and by simply following the law of unconcious usefulness teach us many lessons of unselfishness. After the sermon Mr. Brown, of Evanston, was introduced and sympathetically welcomed. Mr. Hunting, the veteran of the company spoke of the cheer and difficulties that awaited him. Then came more singing, the welcome of new members, and at four o'clock the company slowly dispersed.

So ended the meeting; we came away, some of us to the bustle of packing, in readiness for the morrow's journey Chicago-ward, many to household cares and "milking," and one small knot found its way behind the church among the few quiet graves and there after puzzling over a verse or two of Welsh that we could not translate, came upon two foot-stones bearing the words "Ein Tad," "Ein Mam."

No need to ask their meaning. Those dear household words speak in a language no heart fails to understand. And so we went home with that added touch of tenderness in our hearts, with "a splendor on the hill-tops" born of the hope of refreshing showers to the parched earth shining in our eyes, and the echo of the song that had scarcely died away still ringing in our ears, bringing with it the prophetic assurance that

"The crowning day is coming,
By and by."

A. L. K.

The Overflow.

Emerson has said that the best part of a boy's schooling is what he gets on his way to and from school. Certainly no account of this Summer Assembly at Hillside can be complete if it leaves out the things that happened by the way. We can not mention the quiet talks and the mental and spiritual companionship that passed between old and new friends, under the trees, in hammocks, and on the piazzas, but we may mention the papers that were called out as extras for those who cared to gather in the parlors of the Home School at the cool end of afternoons. In this way a goodly number listened to a paper on "Sacred Music," by Mr. Duncan," one on "King René's Daughter," by Mr. Todd, one on Ibsen's "Doll's House" and another on his "Ghosts," by Mr. Jones; the latter was read in the shadow of the cliffs of "Deer Shelter." At the far end of a six mile drive; one afternoon was spent on the river, testing the resources of "Vella," the Tower Hill excursion boat, winding up with a picnic supper on Tower Hill.

Mrs. Weston had all the children of the valley out for a game under the willows one afternoon, while Mrs. Root, Mrs. McArthur and Mr. Duncan, at various times, discoursed sweet music around the piano. Of course Sidney Morse's most unique of studios, the Van Blaracan trout pond, the views from hill-tops and Tower Hill, and all the nooks in and out, up and down, came in as unwritten numbers in the full but restful programme of the Summer Assembly.

Secretary's Report.

Several weeks ago blank circulars were sent out from the headquarters of the Western Unitarian Sunday School Society, to the various Sunday-schools within its range numbering in all about seventy.

First of all I wish to thank the thirty-seven Sunday-school secretaries who replied so promptly and fully to the circular sent them requesting statistics. Statistics are dry at best but united they are the absolutely necessary skeleton of our Sunday-school body and when clothed upon with the interest that expresses itself in plans for the future, hopes and trials, encouragements and discouragements, their consideration is helpful to us all. This report before the fifth Institute has its full share of as yet unanswered questions and also much to stimulate and encourage.

In *service books* the Carol and Unity divide very equally the preference, though Sunny Side and Day Spring still hold their places in some schools.

In *lessons books* we find a growing interest in our society's latest publication the "Six Years' Course of Study." We find it has been in use in a larger number of schools than any other one series. Next to the Six Years' Course come the lessons by Spaulding and Savage. After that we find "Hall's Life of Jesus," Toy's "Religion of Israel," "Sunday Talks About Sunday," "Citizen and Neighbor," "Corner Stones of Character," and in one or two cases the lessons published by the Universalist Sunday-school Society.

As to the holding of *teachers' meetings* they are not as general as we could wish, but wherever held the testimony is clear that they are most helpful.

Special Services follow, largely those of Unity Festivals, with the addition in a few places, of Thanksgiving, Washington's and Lincoln's birthdays, and in one case of Mercy Sunday of which we would like to know more.

The majority of schools cling to the *noon hour* for their service, only two or three holding sessions in the afternoon, but a very respectable and I think growing minority find the hour before church to be an excellent one.

I quote from the various reports their special needs or suggestions.

Arcadia, Wis., reports good average of attendance and wants to know how to interest parents.

Alton is using both Eastern and Western Sunday-school lessons, and complains that they are not sufficiently graded.

Big Rapids is one of our new Sunday-schools. Its urgent need is a library. It has the beginning of a fund for that purpose.

Chicago, All Souls enjoys the six years' course and is feeling most hopeful for the musical part of its service now that they have a leader. Divides its money raised between its own necessities, Crow Indians and W. U. S. S. Society.

Chicago, Church of the Messiah. A period without a pastor has very much abated the Sunday-school interest. A hospital bed is maintained and a generous collection is reported. Parents manifest their interest in the school by putting off the dinner hour, but the superintendent says the interest in teachers' meetings depends upon the excellence of the lunch served.

Cincinnati, First Congregational Church, reports satisfaction with its lesson books and finds the library helpful.

Cleveland reports a healthy state of affairs and incloses a generous contribution from the children for the Crow Indian school.

Decorah objects to the breaking off of the lessons of the six years' course in March.

Davenport tells of an enrollment of 225 pupils and expresses satisfaction with the six years' course, and an added interest in teachers' meetings since the use of the new lessons.

Denver as well as Davenport shows an enrollment to be proud of with average attendance of 186. The money raised amounts to $300, divided between its own needs and philanthropy.

Geneseo finds great interest in the six years' course; raises a generous amount of money, and remembers financially the Sunday-school society and Western Conference.

Geneva, besides providing for its own needs remembers the Sunday-school Society.

Hillside. Unity Sunday-school is using the six years' course and likes it, particularly the lessons on Evolution, has an average attendance of fifty pupils, and raised last year $80. Parents show their interest by attending *with* their children. As they have no regular minister the Sunday-school as the church service is managed by passing the leadership along among the membership in alphabetical order, each taking charge one month.

Hinsdale uses the six years' course and likes it; thinks the services in the "Carol" not adapted to children. Its collections are generous and it remembers the Crow Indians and the Sunday-school Society.

Jackson has just reopened under encouraging circumstances.

Janesville is satisfied with the new lessons, has regular teachers' meetings but finds very little interest manifested by parents.

The *Keokuk* school is recently organized. Finds it difficult to get competent teachers and thinks of introducing a one lesson system with blackboard exercises.

Kalamazoo likes the six years' course very much, but wants a system of lessons for primary classes, charts and blackboard exercises.

La Porte is making a brave struggle to keep up interest in spite of the lack of a minister.

Louisville has some discouragements, but is keeping at work.

Lincoln has a new school, but as the minister writes that he considers the Sunday-school one of the most important branches of work we shall hope to hear good things next year.

Madison reports a good attendance and a satisfactory condition generally.

Monroe—Universalist and Unitarian combined—is not very well satisfied with itself but promises through its ministers, who also superintends it, to add the scholars to the parish list and study them in their homes next year.

Milwaukee reports no Sunday-school at present.

Minneapolis, Nazareth Sunday-school is a new one led by J. J. Skordalsvold, reports that to organize and "make a beginning" was all they expected to accomplish the first year, and to prepare "young teachers for next year."

Minneapolis, First Unitarian, says the six years' course is too difficult.

Menominee find the six years' course very satisfactory.

Perry, Ia., is our very youngest Sunday-school it being only one month old at the time their report was made. It has an enrollment of thirty children, and much enthusiasm is manifested by the leaders of the movement,—a very pleasant picture to contemplate and quite unusual considering that there is no minister located there. The Superintendent asks how to get the attendance of people and children in larger numbers. A satisfactory answer to this conundrum will be thankfully received by thirty-five other Superintendents.

Quincy Sunday-school is one that we are very proud to report. A large attendance, a living interest in teachers' meetings and a generous collection,—the money being distributed among various philanthropies after its own needs are provided for,—are signs of its prosperity. The Secretary says, "The school has a healthy life steadily holding its own." Its charity work deserves special notice and will be referred to further on. Of the music, Unity Songs and Services, he says "it is difficult but well worth learning. Since a chorister has been employed the improvement has been marked."

Salina, Kansas, has an excellent attendence and a good library highly appreciated. The energy of the women of the church is the encouraging feature.

St. Paul testifies to the interest in the religious topics of the six years' course, but finds less enthusiasm on the part of the teachers for the Home lessons. The Sunday-school maintains a cold water barrel. The school is lacking in enthusiasm.

St. Louis. The school of the "Church of the Unity," still shows an earnest interest. It raises a generous amount of money during the year, which has been used in contributing to the Crow Indians, to its own Day Nursery, and to making their teachers life members of the Sunday-school.

St. Anthony's Park, Unitarian and Universalist, just six months old, has large hopefulness visible on the part of its promoters.

Toledo reports a large and satisfactory school.

Warren, a very new and small school from which we expect to hear good reports in future.

Wichita, Kan., reports a good attendance and interest manifested by both pastor and people.

Having attempted to bring to you the salient points of trouble or of cheer from each individual school what do we find are the most frequently found stumbling blocks in the Sunday-school superintendent's path? One very general complaint is lack of a *general exercise* upon which to unite the common interest of the whole school; another, the lack of interest manifested by parents; greatest—and most universal of all—the lack of good teachers. A few schools desire greatly a *primary course.*

The lack of interest manifested by parents we pass along to the pastor, as being naturally his field of labor. If teachers give conscientious work to their classes and teachers' meetings it seems that they have done their duty. The lack of a primary course is likely soon to be remedied. A general exercise with the six years' course becomes a simple and easy matter. Five or ten minutes review by the Superintendent of the last Sunday's lesson before entering upon the lesson of the day is a pleasant, easy and helpful way of fixing the important points in the child's memory. Last and most serious of all the troubles is the *lack of good teachers.* On this point there is almost universal complaint. When this problem is solved the superintendent's labors will be nominal. Experience teaches, it seems very plainly, that the more difficult thing proves to be the easier, that the lessons we labor over are the one's the children grasp and enjoy and profit by. Herein lies the secret, that the successful Sunday-school is the one that maintains regular and studious teachers' meetings. What we have worked to obtain we not only enjoy in itself, but the giving of it to the pupil is a pleasure both to us and to them. A great surprise came to many of us who had classes to lead when the children almost unanimously declared in favor of the lessons in "Beginning," in contrast to the "Home" lessons. These last lessons at first struck the teachers as "so easy and simple." Many a teacher who had walked bravely and successfully through the mysteries, quailed and failed before the familiar. One Sunday-school at least, and others, as we think we can see from their reports, have found the hard thing the easy one, and the easy thing the hard one.

One Sunday-school says of itself, "We have nothing encouraging to say—only that we are holding on." Even "holding on" speaks well for the brave strugglers and can not fail of some valuable results. One other society maintains no Sunday-school, but through the devotion of a few women, keeps its unused church in good order so that it shall not be a reproach among its orthodox neighbors. The report says, "We have no Unitarian children of which to form a Sunday-school." With all their labors we can not help feeling that their zeal and their money could be much better expended than in occasionally securing a minister to preach the "Larger Hope" to people already convinced. With all the children of the town trained, if trained at all, in orthodox doctrine, it is a very simple problem in arithmetic to tell when Unitarianism as an organization will be dead in that section.

On the subject of *libraries* there is a great division of opinion. That it is a help and that it is *not* a help, we hear on both sides, most decided opinions. As a necessity for children it grows less and less in cities or towns where public libraries exist. In smaller towns it may be the only source of good reading and we think it is to be encouraged under such circumstances. In my youth the Sunday-school librarian was the hardest worked man in the organization and the children's principal interest in going to school was to get a new book to read. If there is to be a library connected with the church it seems best to have the distribution of the books disconnected from the Sunday-school service. The time is short at best for the lesson, and this saves one distraction.

We find a large proportion of Sunday-schools *superintended by the pastor* and we believe heartily in this method though there are exceptional people who can fill this position *nearly* as well as the minister. One minister superintendent has threatened to add his Sunday-school children to his parish list. He is building wisely for the future of his parish. We do not think that the minister should be expected to bear any of the smaller burdens of detail in the work. An assistant superintendent acting in details, should see to the organizing of classes, providing of teachers, and general business management, leaving the superintendent free to lead the devotional services and direct the general exercises.

The Unitarian Church has spoken many times on the *Temperance question* and always with the true ring, but your secretary feels that it is not emphasized enough in our teaching. We find but two or three schools that make any point of offering instruction in ihis line. One school mentions as one of its labors the maintenance of the "cold water barrel." "May their tribe increase." Here is offered a double blessing—not only the "cup of cold water in His Name" to the tired laborer, but perhaps more good than we know how to estimate to the victim of a more insatiable thirst. Missionary work of a most exalted character is in this service. A new special service we hear of in the Denver Sunday-school, Mercy Sunday, of which we hope to know more. Three Sunday-schools report help given to endow Hospital beds. The school in Quincy is doing so much good wook that we transcribe its report verbatim:

"There are two organization of 'King's Daughters,' the 'Sunshine Circle' and the 'Lend a Hand' girls. The 'Sunshine Circle' pays the assessment on a share of stock in the 'Cheerful Home' for news-boys, also one eighth of the salary of a teacher in the 'Free Kindergarten.' The 'Monday Club' also assumes a like share of the expense. The 'Lend a Hand Circle' is buying an invalid chair for 'Blessing' Hospital. Another class is paying the assessment on a share of stock in the 'Cheerful Home.' All of these charities, and in addition, the 'Orphans' Home,' are remembered by this Sunday-school at Christmas time." The secretary writes enthusiastically of their labors and says, "The difficulty lies in separating the effort from the result and that she would like to put on record the kindly thought and love which direct the effort."

So other superintendents send cheering words, and looking down along the line, we think we see a healthy, steady, though by no means uniform growth in the older schools, and much of encouragement in the vigorous life shown in the seven new schools which have been born into the association within the past year, viz., Big Rapids, Mich., Lincoln, Neb., Perry, Ia., Salina, Kan., Warren, Ill., Nazareth School Minneapolis, Minn., St. Anthony's Park, Minn., and Keokuk, recently reorganized.

The task of the future year, as that of the past, is no easy one, its fulfillment calls for thorough, enthusiastic work on the part of superintendents and teachers, pastors and parents, but the end sought is well worth the effort.

The report of Mr. Kerr appended hereto will indicate what is being done at headquarters in our Publishing Department, and the report of the treasurer speaks for itself.

Our publisher, Mr. Kerr, says: "Rev. Henry Doty Maxson's weekly notes on the lessons of last year 'Beginnings: the Legend and the Truer Stories,' were greatly appreciated by all who used them, and it was hoped that he would complete their revision so that we might put them into permanent book form this fall for the use of new schools beginning the six years' course. He has, however, found it impossible to give the time necessary for a thorough revision at present, and he leaves us three alternatives: (1) to reprint at once with mere typographical revision; (2) to postpone the publication some six or eight months; (3) to give it up entirely. The officers of this society incline to the second alternative.

"The two series of lessons developing at the present institute,—'Some Religions of the Older World' and 'The Ethics of School Life,'—will be published either in the form of manuals or of weekly leaflets, as promptly as possible after the institute closes. It is hoped that they will secure a large circulation among schools that have not yet cooperated in our plan of study. During the year past we have printed new editions of Unity Services and Songs, Unity Festivals, the special Easter service, and the lessons, 'Corner Stones of Character,' 'Heroes and Horoism,' and 'In the Home.' Last year's sales of our publications showed a gratifying increase over the previous year, and we confidently hope to do still better this year."

TRUTHS FOR THE TIMES.
Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Treasurer's Report of the Western Sunday School Society, from August 8, 1890 to August 1, 1891.

RECEIPTS.

Balance August 8, 1890	$59.14	
From bills then outstanding	48.08	
" sales of merchandise	649.91	
" annual memberships	38.00	
" life memberships	30.00	
" contributions from Sunday Schools and individuals	152.25	
" fees at institute of 1890	40.00	
" interest on endowment fund	1.88	
" Western Unitarian Conference	289.45	
		$1,308.71

DISBURSEMENTS.

Merchandise bought and publications made	327.64	
Postage and expressage	24.25	
Advertising publications	30.00	
Stationery and wrapping paper	12.55	
Expense of institute, including advertising	126.00	
Room expense, laundry work, etc.	8.31	
Secretary's salary	135.60	
Clerk hire	438 00	
Office boy	111.50	
Gas	8.15	
Cash balance, endowment fund	48.03	
" " general fund	38.68	
		1,308.71

STATEMENT OF RESOURCES.

Cash on hand, including endowment fund	86.71	
Merchandise, inventory of May	970.66	
Accounts receivable, net	20.70	
		1,078.07

Respectfully submitted,
CHARLES H. KERR, *Treasurer.*

Business Meetings.

On Tuesday morning, August 11, the conference session gave way to the business meeting of the Sunday-school Institute. In the absence of the secretary, Mrs. M. H. Perkins, her report was read by Mrs. R. H. Kelly, of Chicago, as also the report of the Treasurer, Chas. H. Kerr. Both these reports giving favorable accounts of the condition of the society, its finances, and the work of its schools, were accepted with appreciation, and will be found printed elsewhere. The preparation of the lessons on the "Older Religions," for next winter, was then discussed.

Some had used UNITY itself last year, as both lesson-paper and pamphlet, and made it do good work for the study besides introducing the paper into notice. Others had used the lesson-slips with excellent results, and had, by distributing them freely brought them to the notice of others besides those in the Sunday-school. A general expression of the wishes of those present, was solicited and given, and the following conclusions reached. Promptly in UNITY will appear a schedule for the course from September to March, showing: 1. The *order* in which the seven religions will be taken; 2. The *number of lessons* or Sundays given to each, with the dates; 3. A list of *general reference books* which apply to the whole course,—the more specific ones being named later under their own particular divisions of study; 4. The "General Outlines" accompanying each religion prepared by Mr. Learned, will appear in the "Sermon department" at the beginning of the study of each. It now remained, after deciding thus far, to determine by vote what the Institute recommended to the directors of the society, as to the form in which the questions should be placed in the hands of the schools.

Shall it be a small manual containing questions and special references only, without any lesson-slips? Or shall it be questions and lesson-slips in UNITY, as last year, but without manual this year? The first vote favored largely the manual without lesson-slips. This, with an intelligent use of the "general outline," could be made to cover the needs of each individual school, where teachers' meetings were held, and would be least expense. But upon further conversation the tide turned the other way, and a decided majority prevailed in favor of the lesson-slips, as being the means by which the largest good would probably be reached, and the future of this course of study, as a valuable publication of the society, be best secured.

Further business was suspended until the next morning.

On Wednesday morning business again occupied the first hour and a half, Mr. Duncan, the president, in the chair. The questions for consideration he announced as follows: 1. The securing of a leader for the next Summer's Institute in the study of the Hebrew Religion. 2. The place of meeting. 3. The time of meeting. 4. The relation of the Institute to the Tower Hill scheme.

As to the first question, the Institute promptly discovered their man, but in view of the large demand such a task would impose in the way of time, strength and study, it was left for the directors to do what they can towards securing the choice of the Institute, its co-operation being heartily pledged.

As to *the place* of meeting, Mr. Learned moved that the next Institute be held at Hillside or Tower Hill, as arrangements could be perfected. A lengthy discussion followed. Mr. Hunting was cordially in favor of Hillside. Mr. and Mrs. Sprague believed it would secure a better attendance in some other locality where there were larger possibilities of accommodation, while they expressed a hearty appreciation of the hospitality of this valley. Some other places were cited and consulted upon as to hotel and board possibilities. Nothing came of it but a growing recognition of difficulties to be met. Miss Gordon doubted if it were for the best good of the Institute itself to come to Hillside next year. She believed it should be more centrally located, where it could be reached more easily and with less expense. She appreciated the "spirit, and indescribable something" which we have here among these friends and could not hope to have elsewhere, but she knew of several of her own fellow-workers who could have come but for the added distance between Chicago and Hillside. She did not like to be the only one to carry back to her people the inspiration of these meetings. Mr. Jones here explained that excursion rates to Spring Green could be procured for next summer. Mr. Hunting thought it was the intellectual center more than the geographical center, that would keep the Institute alive. Mr. Jones referred to the Chautauqua meetings, which began in a similar way and still keep their original location, though with many other smaller centers. In the years to come, centers may and should multiply in the west, but we must *begin* somewhere with *one*. He expressed his willingness to co-operate with any other scheme, if presented with definiteness and by those who are willing to lead and execute, but hoped that a real possibility might not be strangled by an impossible ideal. Here the Institute is, at least, free from the distractions of great attractions. Mr. Duncan, Miss Stafford, Mrs. Loomis, Mr. Root, Mrs. Kelly and others spoke, and Mr. Learned again urged his motion, which was carried. Mr. Sprague expressed himself not satisfied, and moved that a committee of three be appointed to investigate places in the field and report to the Board of Directors of the W. U. S. S. society in October.

The president named as that committe L. W. Sprague, Miss Gordon and Miss Emma Goos, of Davenport.

3. *The time* was but briefly considered, and left to be determined later by the Board.

4. *The Tower Hill interests* were touched upon with a few suggestions, such as the necessity of a hotel and pavilion in the near future, but the hour would not permit their discussion, and the session, already over time, adjourned.

At the close of the preaching service on Saturday afternoon, the members of the Institute were asked to remain. Mr. Root was called to the chair. Mr. Jones moved that the obligations of the Institute to Mr. Learned and Miss Stafford for their valuable leadership be recognized, and gratitude for the same be expressed, which was passed with a hearty rising vote. Mr. Learned and Miss Stafford both responding with appreciative words. Mr. Hunting's vote of thankful appreciation to the friends in the valley for cordial hospitality, was also unanimously passed. Miss Ellen Lloyd Jones responded for the people of the valley, expressing friendly recognition of helpful returns from the presence of the Institute and its friends.

Annual Meeting of Tower Hill Shareholders.

Taking advantage of the presence of non-resident shareholders, the second annual meeting of the "Tower Hill Pleasure Company" was held in Unity chapel Saturday afternoon, August 15, Hon. R. L. Joiner, President, in the chair, fifty-seven shares being represented. The treasurer reported 114 shares in all having been placed, and that all improvements had been paid for, leaving a balance of about $5, in the treasury. The company finds itself with its sixty-two acres of land inclosed, partially cleared, the western slope platted into 132 lots, 40x25, some 70 of which have been assigned. A dining-hall and kitchen sufficiently large to seat 50 boarders, with table equipments to accommodate 25, also form a part of the company's property. One cottage and seven tents have been erected and occupied this summer. The next things needed and to work for were agreed upon in the following order. 1. The employment of a care-taker—a man to give his time to guard and improve the property, and to lend a hand to occupants. 2. The providing of water, a well from the top; a windmill and reservoir with pipes leading to cottages. Estimated cost $500. 3. A pavilion to accommodate out-of-door gatherings, with a capacity of 400 people; so arranged that one end may be enclosed for chapel and class-room uses, with seating capacity of 100. Estimated cost, $400. 4. A plain rustic hotel with accommodations for from 50 to 100 guests. Estimated cost, from $5,000 to $10,000.

It was hoped these might be realized in the following way. 1. That the care-taker or janitor, could be provided for by small voluntary contributions, on the part of the shareholders and those who have lots they desire to improve. About one dollar a share added to other possible resources would do it. 2. The placing of a sufficient number of new shares to bring the waterworks. In order to encourage prompt subscription and also to bring the shares to their real value as early as possible, it was voted that after January 1, 1892, the price of the shares be raised from $5 to $25. Meanwhile if a hundred new shares can be placed at the old price, the water-works will be provided for. The number of shares are limited to 500. About 375 shares at present writing are unplaced. There are 375 readers of this number of UNITY who are sufficiently interested in this Tower Hill venture, as a resting place for tired liberals, a radical Chautauqua, to take all the shares at once, *if they would only take the trouble to do so.* What a help and encouragement it would be if they would only do so *just now.* How many good things languish because a good intention is not carried over into a good deed. 3. Fertile is a woman's brain in resources. A Monmouth sister proposed that the pavilion be obtained by finding 40 women who would pay $10 each; but latterly she repented of her exclusiveness, and saw no reason why men should not be admitted into "The First Four Hundred." The present writer has the names of the first three, and is ready to record the last thirty-seven. 4. That little hotel which will be the cheap, plain, and quiet resting place, must wait until the capitalist or ists be found, who will be willing to venture the investment, and be content with the small, assured annual earnings of from four to six per cent.

To formulate more definitely the policy of the company concerning lots, the following By-law was adopted.

"Each share-holder shall be entitled to select one lot for each share held by him, to be under his own personal control, subject to the general control of the company, to be held by him as a tenant at will under the company, so long as he shall occupy or improve the same. All buildings, fences, tents or other improvements, except plants and trees, shall be the property of the lessee, and he shall have the privilege of removing the same within one year after relinquishing the lot to the company. All persons who shall not improve or occupy a lot within the space of two years after selecting the same shall be held to have relinquished it."

A majority of the lots on the west face of the bluff have been assigned, but the south and east slopes offer plenty of room for building lots, more accessible, better shaded, and with better soil, but with less striking scenery. This ground will be platted to meet the demand of applicants. Applications for shares may be made to Mrs. E. T. Leonard, 175 Dearborn St., Chicago, or to the Secretary, Enos L. Jones, Hillside, Wis. Those who aspire to a place among the Pavilion Band of Forty should seek it through the senior editor of UNITY.

Exhaustion

Horsford's Acid Phosphate.

The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labor. Pleasant to the taste.

Dr. A. N. KROUT, Van Wert, O., says:

"Decidedly beneficial in nervous exhaustion."

Dr. S. T. NEWMAN, St. Louis, Mo., says:

"A remedy of great service in many forms of exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

UNITY SUNDAY CIRCLES in hall or parlor, and new Churches unprovided with Hymn Books will want our Hymn Tracts. **Songs of Faith, Hope and Charity** set to old tunes; 51 Hymns with music. **Love to God and Love to Man;** 47 songs adapted to popular tunes. **Responsive Services** with prayer and closing chant. **The three pamphlets mailed for 15 cents.**
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

OUTLINE STUDIES in HOLMES, BRYANT, WHITTIER. 10 cts. mailed.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

DOUGHERTY'S

THE ORIGINAL
and only **Complete** and **Satisfactory Condensed Mince Meat** in the Market. **Cheap Substitutes** and **Crude Imitations** are offered with the aim to profit by the popularity of the **New England.**
Do not be deceived but always insist on the **New England Brand.** The best made.
SOLD BY ALL GROCERS.

DO YOU WANT A BICYCLE FREE

1000 BICYCLES to be GIVEN AWAY FREE TO BOYS AND GIRLS UNDER 18 YEARS OF AGE. Not sold but given away without a cent of cost FOR ADVERTISING PURPOSES.

WE SHALL GIVE AWAY

1000 or more elegant safety bicycles to boys and girls under 18 years of age, on easy conditions and without one cent of cost for them.

The wheels are 25 inches, with crescent steel rims and molded rubber tires, and run on hardened steel cone bearings, adjustable to wear; geared to 46 inches; detachable cranks; four to five inches throw; frame finely enameled, with nickel trimmings. Each machine is supplied with tool bag, wrench and oiler. Equal in quality to those sold on the market for $45.00. We have both boys' and girls' styles.

If you want one without spending a cent of money for it write at once for particulars and names of hundreds of boys and girls to whom we have already given bicycles. Address

WESTERN PEARL CO.,
334 (Formerly 308) DEARBORN ST., - CHICAGO, ILL.

THEODORE PARKER,
A LECTURE BY
SAMUEL JOHNSON.
Edited by John H. Clifford and Horace L. Traubel.

This volume is rather a profound spiritual estimate of the character and services of Parker than a detailed biographical analysis of the man. No such comprehensive picture of American religious life as involved in Parker's career has come from any other hand. It adequately reflects all the controversies and nobler affirmations of these later decades. The highest reverence, conjoined with the last claim of freedom—a note not sufficiently recognized, even in friendly judgments upon Parker—here finds witness. It is thus a sketch of liberal thought, to miss which must be to an American hereafter one of the perils of scholarship.

Octavo, 78 pages, $1.00 postpaid.
CHARLES H. KERR & CO., Publishers
175 Dearborn Street, Chicago.

EVERY LADY HER OWN DRESSMAKER.

The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Tracing Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for **ONLY $1.00.**

This paper gives information of all Government Lands, and of each State and Territory with fine Illustrations, also cuts of all structures and everything of interest connected with the **World's Fair of 1893.** Sample Copy and 100 Page Clubbing Catalogue 10 Cents.
THE WESTERN WORLD, Chicago.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from $5 to $10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you. Both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write **at once,** if you haven't already. Address **Stinson & Co., Box 1500, Portland, Maine.**

FOUR TRACTS ABOUT CHRISTIANITY
The Religion of Jesus, by H. M. Simmons, "What is it to be a Christian?" by Jenkin Lloyd Jones Parker's "Transient and Permanent" and Emerson's Divinity School Address. All for 10 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

THE WESTERN WORLD, Illustrated.
Fine Engravings. Only 25 cents a year. Chicago, Ill.

The Sunday School.

Some Religions of the Older World.

Introductory to the Six Years' Course.

READ BY REV. J. C. LEARNED IN PREFACE TO THE LECTURES.

Sir Monier Williams says that the Brahman Rammohum Roy was "the first earnest minded investigator of comparative religion that the world has produced." He died in England in 1833. Since then many scholars have entered this field. A writer has lately said: "Tourists in religion we all should be. See Europe if you can; all the after life it will prove joy and culture. And just so, go and see the foreign lands of faith and worship."

Prof. Max Mueller of Oxford wrote, paraphrasing a sentence of Goethe: "He who knows but one religion knows none." In this he supports the claim of science which is, that to know anything we must see it in its relations, especially in its antecedents and history. To know the Bible or Christianity therefore, we must compare them with other scriptures and faiths in their origins and developments, and learn what elements and sentiments enter into other and older worships. To aid beginners in their search after religious truth and knowledge these outlines have been prepared.

For the origin, aim and scope of the "Six Years' Course," of which the following order of lessons is a part, reference may be made to the "Introductory" in Manual No. XX of this series of publications issued by the Western Unitarian S. S. Society.

No formula has been strictly followed. The subjects will naturally present themselves differently to different minds. Some would find it easiest to begin with what may be observed of these religions now; others would go back at once to origins as simple as possible—to their earliest history.

Some would dwell most on persons, places and ceremonials, thus giving picturesqueness to the study; others would linger longer upon doctrines and duties, liking better what is abstract and spiritual. Such flexibility in the use of these lessons must be allowed, as is better adapted to the object of the teacher and to the capacity of the class.

To all who study religion intelligently, however, certain inquiries are sure to come. They grow out of the very conditions and constituents of religion. The elements of any world-faith are three in number:

I. Reverence.
II. Duty.
III. Hope.

These involve questions concerning God's superior powers, spiritual or physical; man in nature and relations; and the doctrine of Immortality.

We may very reasonably ask what teacher, revealer or sage has given the greatest impulse to the religion under consideration, or done the most to shape. Or, we may inquire closely into its scriptures or sacred literature. But the purpose of these investigations will be to find out (1) what objects, beings or ideas were held in reverence, or were worshiped; (2) what obligations were thus imposed upon daily living, and finally (3) what was the end and aim or outlook of human existence.

It will be well to bear in mind that into every religion enters the threefold sense of duty. Self (egoistic); to others (altruistic), and to God, to the natural and moral order (cosmic). Let all faiths be tested by this trinitarian and perfectly orthodox measure. Compared with this fundamental sentiment or connection of duty, all the externals of worship are trivial. The most elaborate ritual, the most costly sacrifice, the most painful effort of asceticism is as nothing if divorced from reason and conscience. At the same time we see that the feeling and obligation of religion take two forms. They may be designated as the duties of piety and the duties of morality. The former naturally tend to express themselves in symbols, the latter in practical effort; the former in confessions, the latter in conduct; the former in rites, the latter in righteousness.

Of every human being, then, pledged by thought, word and act, it may be asked, what does he amount to—what is he worth—to himself, to others and to God? How far does he recognize or fulfill this triple relationship of ethics or obey the universal law?

HELPS FOR THE TEACHER.

A few books on the general subject should be found in every Sunday School library. A short list is here given, going over most of the topics, which altogether would cost not far from ten dollars.

Ten Great Religions, Part I. James Freeman Clarke.
The Faiths of the World. St. Giles Lectures.
The Religions of the Ancient World. George Rawlinson.
Outlines of the History of Religion. C. P. Tiele.
History of the Doctrine of a Future Life. William R. Alger.
Religions before Christianity. C. C. Everett.

If within reach the following works should be frequently consulted:

Encyclopædia Britannica.
History of Antiquity. Max W. Duncker.
Sacred Books of the East. F. Max Mueller.
Records of the Past.
Index of Periodical Literature. F. W. Poole.
Prolegomena of the History of Religions. A. Reville.

COSTIVENESS

If not relieved by judicious and timely treatment, is liable to result in chronic constipation. As an aperient that may be used with perfect safety and satisfaction, **Ayer's Pills** are unsurpassed. Unlike most cathartics, these pills, while they relax and cleanse, exert a tonic influence on the stomach, liver, and bowels, causing these organs to perform their functions with healthy regularity and comfort. Being purely vegetable and free from mineral drug of any kind, **Cured by** their use is not attended with injurious effects. Good for old and young of every climate, Ayer's Pills are everywhere the favorite. G. W. Bowman, 26 East Main street, Carlisle, Pa., says: "Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. I would not willingly be without them."

Ayer's Cathartic Pills
Every Dose Effective.

The Best Books . . . .
FOR YOUNG PEOPLE
Can be selected from our
Library List,
Which is absolutely free from everything objectionable, and full of
Instructive and Helpful Ideas.
Send for list and prices from
WOMAN'S TEMP. PUB. ASS'N.
161 La Salle St., Chicago

Perry & Martin,
84 La Salle St., Room 516, Chicago.
Loan Money for estates and private parties on city property at current rates.
ELLEN A. MARTIN, Attorney.

THE LAWS OF **HEREDITY** A book for every wife and mother. Cloth, 383 large pages, $1.00 by mail.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

BUY A LOT AT GRIFFITH!
THE COMING GREAT
MANUFACTURING SUBURB OF CHICAGO.
LOTS $100.00 AND UPWARDS.
Payable, $4.00 and upwards, monthly. Send $2.00 deposit to hold your lot. Contracts issued when one tenth is paid.

Are You a Dollar Saver? One dollar a week saved secures you a lot at bottom prices at Griffith, which within one year will rival Hammond and Harvey as a manufacturing point. Griffith has four railroads now in operation, three Eastern Trunk Lines and the Outer Belt Line. It is higher elevation than Harvey, has two more railroads, and the Standard Oil Pipe Line, which supplies fuel oil at two-thirds the cost of coal. WITHIN A YEAR when the factories are running, lots will bring TEN TIMES the present prices. Get our folders, showing map and plat of Griffith, together with eleven editorial extracts from Chicago dailies and Real Estate papers concerning Griffith's advantages and bright future.

GET IT TO DAY.

You Miss an Opportunity of Your Life If you fail to secure a lot before prices advance. Don't wait until you have a large sum of money to invest. $2.00 cash will secure the lot of your choice now. Buy at the bottom. Mention this paper.

Over 200 Lots Sold in Two Weeks.
WRITE TO-DAY

JAY DWIGGINS & CO.,
409 Chamber of Commerce bldg.
CHICAGO, ILL.
We refer by permission to the Columbia National and Metropolitan National Banks of Chicago.

Liberty and Life.

Seventeen discourses by E. P. POWELL, on the applications of scientific truth to morals and religion. Some of the titles of the separate lectures are: Life and Death, what they are; Sinning against the Holy Spirit; A Sound Mind in a Sound Body; The True Life; The Doing Creed; A Substitute for Orthodoxy; Character; The Religion of the Future.

Buffalo Express:—One must go far before finding more incentive to break loose from the habit most of us have of letting other people do our thinking for us, than there is in LIBERTY AND LIFE. Its author is earnest, honest and interesting.

Albany Argus:—The style is clear and forcible, and the author shows himself abreast of modern thought.

Oberlin Review:—If there is any helpful inspiration to be given by one who denies the personality of God, and adores "the working force of the Universe," of which "man is the factor," in his stead, this book gives that inspiration.

Baltimore American:—While there are very many poignant truths in this work, there are many views advanced which to the young, undeveloped mind, may prove dangerous.

Saturday Herald:—Mr. Powell writes with power. He has a clear, strong style. He is a man of war, but as he says, he does not fight religion, only theology.

Literary World:—Strong, even, bold essays on ethical and religious subjects. They are the work of a man of vigorous intellect who has studied the doctrine of evolution long and carefully, and has not found it necessary to abandon all his old reverences. The discourses are full of interest to the casual reader by reason of their fund of anecdote and biographical citation, and to the seeker for religious and moral truth they offer many helps.

Christian Register:—The title of this collection of discourses well expresses the elements they reveal. They ring with liberty and are surging with life. Though the author has a deep philosophy, he is careful in his sermons not to sink into the depths of profundity, or, on the other hand, to preach over the heads of his hearers. His terse, direct, ringing sentences strike home.

Second edition now ready.
One volume, 208 12mo pages, cloth, $1.00 postpaid.
Paper edition, 50 cents postpaid.

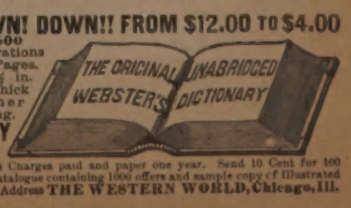
CHARLES H. KERR & CO., Publishers,
175 DEARBORN STREET, - - CHICAGO.

MOTHERS! Teach your boys and girls business methods. Instruct them in spelling, punctuation, capitalization, and how to write a business letter. Nothing will do this so quickly and surely as the proper use of a **TYPEWRITER**. You can teach them at home, and can use the typewriter in your own correspondence. We will sell a fine of any of the celebrated "Hall," "World," "Victor," "McLoughlin," "Odell," "Merritt," "Sun," or "Crown" makes, at 20% to 50% less than manufacturers' prices. Don't pay high prices; $5 to $15 will buy the best of these machines. Shipped with privilege of examining before accepting. Address for illustrated catalogue and samples of work, "YOUTH'S BUSINESS DEPARTMENT," TYPEWRITER HEADQUARTERS, 31 Broadway, New York City. (All makes of standard typewriters.)

COMFORTINGS. A Book of Selections, by JUDSON FISHER, with full page half-tone portrait of the compiler. "Such selections as these, short, tender and devout, voicing the profoundest emotions of the soul, are of permanent and increasing value. . . . We cordially commend them to any and all who are seeking help in the things of the spirit."—*From Rev. J. C. Learned's Preface.* Cloth, gilt top, uncut edges, 182 pages. $1.00 post paid. CHARLES H. KERR & CO., Publishers, 175 Dearborn St., Chicago

"Down With High Prices."
THIS SEWING MACHINE
ONLY $10!
Top Buggies, $55.00 Harness $7.50
Road Carts....10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale.. 40.00
Forge and Kit of Tools..... 20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

DOWN! DOWN!! FROM $12.00 TO $4.00
1500 Illustrations 1615 Pages. 8 x 10½ in. 4½in. thick Leather Binding. ONLY $4



Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

Announcements.

Unity Library.

1. THE AURORAPHONE. By Cyrus Cole. Paper, 249 pages, illustrated cover in brown and gold. Fifty cents. Cloth, $1.00.

2. THE GENIUS OF GALILEE. By Anson Uriel Hancock. Paper, 507 pages, half-tone engraving of Munkaczy's Christ before Pilate on the cover. Fifty cents. Cloth, $1.50.

3. THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Our standard parchment edition with an added cover to protect from handling. Fifty cents. Cloth, gilt edges, $1.00.

4. ST. SOLIFER, WITH OTHER WORTHIES AND UNWORTHIES. By James Vila Blake. Paper, 179 pages, with beautiful half-tone engraving from design by Eva Webster on the cover. Fifty cents. Cloth, paper label, uniform with Mr Blake's other books, with engraving as frontispiece, $1.00.

5. JOHN AUBURNTOP, NOVELIST: His development in the atmosphere of a fresh-water college. By Anson Uriel Hancock. Paper, 275 pages, with handsome illustrated cover. Fifty cents. Cloth $1.25.

6. LIBERTY AND LIFE. By E. P. Powell. Seventeen discourses on the practical applications of the truths of evolution to morals and religion. Paper, 208 pages, heavy paper, neat antique cover. Fifty cents. Cloth, $1.00.

Other numbers will follow in monthly succession. We shall aim to keep up the standard of *Unity Library*, as a purely American series of books, appealing to the best class of intelligent readers. Any number mailed promptly on receipt of price.

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

A New Manufacturing Suburb of Chicago.

Prominent among the new manufacturing towns springing up about Chicago, is the important railroad junction called Griffith, which lies south of Hammond and East of Harvey. It is the junction of three Great Eastern Trunk lines, the Michigan Central, the Grand Trunk and the Chicago and Erie railroads, and the Elgin, Joliet & Eastern Outer Belt line which encircles the city of Chicago and makes a switch connection with every railroad that enters the city, twenty-six lines in all, bringing their combined advantages to Griffith's doors. The Standard Oil Pipe line also runs through Griffith, and the Standard Oil Company is under contract to tap the same, put in a tank, and supply fuel oil to manufacturers at a price which is equivalent to only two-thirds the cost of the cheapest coal. Griffith is the only manufacturing point about Chicago which has three Trunk lines, a Belt line and a Fuel Oil pipe now in operation. Lots have just been put on the market by Jay Dwiggins & Co., whose advertisement appears on the seventh page of this week's paper. The prices are still very low, and terms are so easy that any one earning wages can buy. The readers of UNITY who desire to get a good ground floor investment will do well to investigate the point.

THE WOMAN'S TRIBUNE.

A weekly journal devoted to the interests of women and to current affairs. The only woman suffrage paper in America contributed to by MRS. ELIZABETH CADY STANTON, the president of the National American Woman Suffrage Association. Her reminiscences are now being published in it. A real live all-around periodical, readable by every member of the family. Price $1.00 per year. Five weeks on trial for ten cents. Address Clara Bewick Colby, editor and publisher, Beatrice, Neb. Published in Washington, D. C., during sessions of Congress.

Letters to Farmers' Sons
ON THE QUESTIONS OF THE DAY
Being familiar talks on Political Economy,
By Henry S. Chase. M. D.
This work is Making a Sensation.
PAPER, 25 CE[illegible], CLOTH, 50 CENTS.
Address, TWENTI[illegible] CENTURY PUB. CO.,
7 Cl[illegible]ton Place, New York City.

WORLD'S FAIR PICTURES OF ALL BUILDINGS.
Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 35 Cents, with Paper 65 Cts
THE WESTERN WORLD, Chicago, Ill.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.

SCHOOL GIRLS Make $100 a month $2,500 a year. Work light. Outfit only 10 cents. The Western World, Chicago, Ill.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. . . . Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune.*

BOOKS BY JAMES VILA BLAKE.

ESSAYS. Cloth, 216 pages. $1.
POEMS. Cloth, 188 pages. $1.
A GRATEFUL SPIRIT, and other sermons. Cloth, 303 pages. $1.
ST. SOLIFER, with Other Worthies and Unworthies. Cloth, 179 pp. $1.
The four volumes just named are uniform in binding, dark blue vellum cloth, red burnished top, paper label.
ST. SOLIFER, with Other Worthies and Unworthies. Paper (*Unity Library No. 4*), 179 pages, 50 cts.
LEGENDS FROM STORYLAND. Cloth, square 16 mo, 97 pages, 50 cts.
Manual Training in Education. Square 18 mo. 94 pages, cloth 50 cents, paper 25 cents.

CHARLES H. KERR & CO., Publishers,
173 Dearborn St., Chicago.

James Vila Blake's Essays have a certain antique flavor, a sixteenth century quaintness, a Baconian vigor of thought and compactness of expression, that at once lay hold upon the reader with promise of refreshment and inspiration. Triteness may be in the themes, but there is little or none in the handling. Quotations and illustrations, apt and abundant, diversify the pages, which are full of aphoristic utterances, sage precepts, and suggestive expositions.—*The Critic*, New York.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays, he seems a born essayist, and when we read the poems, he seems a born poet . . . There is not an essay in the book that is not worth a cultured man's reading, both for thought and style.—*Evangelist*, New York.

That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many, great and lasting good.—*The Index*, Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE
THE CHICAGO, ROCK ISLAND & PACIFIC
FAST VESTIBULED TRAINS, DINING CARS
VAN BUREN STREET DEPOT.
E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.
THE GREAT ROCK ISLAND ROUTE

A PURE SOULED LIAR!
An Anonymous Novel, Original, American, Copyrighted. 191 pages. Mailed for 30 cents.
"In many respects a remarkable book. Its title is a puzzle, its mechanical make-up is unique, and the plot of the story is altogether novel."—Saturday Evening Herald.
"There is nothing unworthy here, either in morals or art."—American.
"One of the strongest and most fascinating books of the season."—Northern Budget.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

FREE CITY AND COUNTRY.
A live and aggressive Agricultural and Home paper will be sent for one year and a premium worth 50 cents, all for
FIFTY CENTS.
CITY AND COUNTRY is a semi-monthly, 16 page paper. This offer will be good during 1891. We want 100,000 circulation. Sample copy and list of premiums sent free. Address,
CITY AND COUNTRY, Columbus, Ohio.

UNIVERSITY OF ILLINOIS.
Courses in Agriculture; Engineering, Mechanical, Civil, Mining and Electrical; Architecture; Chemistry; Natural History; English and Science; Latin and Science; Ancient Languages; Philosophy and Pedagogy; Military Science; Art and Design; Rhetoric and Oratory; Preparatory course of one year. Women admitted. Address Regent of University, Champaign, Ill.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. [illegible]rned (Harv.), Head Master. Mrs. Knapp, P[illegible]al.
POWDER POINT SCHOOL
Duxbury, Mass. 22 boys. Labor[illegible]ories. [illegible]
Frederick B. Knapp, S. B. ([illegible]) [illegible] of [illegible]ipal

CHICAGO FEMALE [illegible] and se[illegible]
Morgan Park (near Chica[illegible]) [illegible]upied
School for Girls and Young Ladies. [illegible]
catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 245 State Street, Chicago, Ill.

Illinois Military Academy, Morgan Park, Ill. 13 miles from Chicago.
Thorough preparation for College, Technical School or Business. Enrollment limited. For catalogue apply to Principals Henry J. Stevens, A. M., Chas. W. Mann, A. P.

PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

$5, $10 AND $20.00
Confederate Bills only five cents each. AGENTS WANTED.
SOUTHERN STAR, Atlanta, Ga.

TWO sample copies BOOK REVIEW sent free on receipt of 1c. stamp.
LILY PUBLISHING HOUSE,
161 La Salle St., Chicago.

SUNDAY-SCHOOL STORIES.
By Edward E. Hale.

"Twenty-six stories, of which I have written eight; the other eighteen are the work of my children, my sisters and of Mrs. Bernard Whitman, so widely known as the secretary of the 'Ten Times One' societies. All of these stories I have edited, and I have given the authors the general directions under which they wrote."—*Dr. Hale's Preface.*

When the Rev. Edward Everett Hale writes a book for the young, grown people as well as young people look for something good, and they are seldom disappointed. Mr. Hale always writes for a purpose, and that purpose embraces both pleasure and profit to his readers. In the volume before us there are a number of right good stories which will be read with interest by children all over the land.—*Philadelphia Item.*

A delightful and helpful book for young people.—*Boston Home Journal.*

Suited to the taste and comprehension of young people, they will be read again and again, and cannot fail to profit as well as interest.—*Boston Journal of Education.*

Cloth, 16mo., 314 pages, retail price $1.00. We have purchased from the publishers a limited number of copies which we desire to close out rapidly, so we offer them postpaid at only **50 cents**, as long as they last.

Address:
CHARLES H. KERR & CO., Publishers.
175 Dearborn Street, Chicago.

BENJ. R. TUCKER.
P. O. Box 3366, Boston, Mass.
HAS JUST PUBLISHED
Russian Traits and Terrors,
BY E. B. LANIN.

THIS work out-Kennans Kennan in its description of the atrocities practiced by the Russian government, and includes an ode written by Swinburne inciting to the assassination of the Czar. The publication is particularly timely, now that the treatment of the Jews by Russia is so prominent a subject of discussion. All the assertions in the work are sustained by the most convincing documentary proofs.

Contents: I., Lying. II., Fatalism III., Sloth. IV., Dishonesty. V., Russian Prisons: The Simple Truth. VI., Russia: An Ode. VII., Sexual Morality in Russia. VIII., The Jews in Russia. IX., Russian Finance: The Racking of the Peasantry. X., The Russian Censure.

In cloth $1.00; in paper, 35 cts.

For sale by all booksellers, or mailed by publisher on receipt of price. MENTION THIS PAPER.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure as Rich Land as the Sun shines on at $1.25 per acre. What better could be left for Children? Where these Lands are; how to get them, as well as for information of all States and Territories, send 10 cents and receive the beautiful Engraving, a Picturesque Panorama of the United States. Address THE WESTERN WORLD, Chicago, Ill.

Hulbert Bros. & Co. St. Louis, Mo.
Artistic Metal Workers.
Brass, Iron and Wire Office-work, Railings, Crestings, Settings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

UNITY SUNDAY SCHOOL LESSONS.

Price per dozen does not include postage.

I. Corner-stones of character. By Mrs. Kate Gannett Wells.
II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.
III. School Life. By Mrs. F. B. Ames. Each of the above 10 cents; per dozen, $1.00.
IV. A Chosen Nation; or, The Growth of the Hebrew Religion. By W. C. Gannett. 15 cents; per dozen, $1.25. Chart, 5 cents.
V. Channing and the Unitarian Movement in America. By W. C. Gannett. 15 cents; per dozen, $1.25.
VI. Theodore Parker, and the Liberal Movement in America. By R. A. Griffin, 15 cents; per dozen, $1.25.
VII. Sunday Talks about Sunday. By J. Ll. Jones. 10 cents; per dozen, $1.00.
VIII. Stories from Genesis. By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.
IX. The story of the English New Testament. By N. P. Gilman. 15 cts.; per dozen, $1.25.
X. Talks about the Bible (Old Testament). By Newton M. Mann. 15 cts.; per dozen, $1.25.
XI. The More Wonderful Genesis; or, Creation Unceasing. By H. M. Simmons. 15 cents; per dozen, $1.25.
XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.
XIII. Studies of Jesus. By Newton M. Mann 20 cents; per dozen, $1.75.
XIV. The Christmas Poem and the Christmas Fact. By W. C. Gannett. 5 cents.
XV. The Childhood of Jesus. Part I. In Jesus' Land.
XVI. The Childhood of Jesus. Part II. In Jesus' Home.
XVII. The Childhood of Jesus. Part III. In Nazareth Town.
XVIII. The Childhood of Jesus. Part IV. In Jerusalem, and After.
These Four series, By W. C. Gannett. Each 10 cents; per dozen, $1.00.
XIX. The Seven Great Religious Teachers. By J. Ll. Jones. 5 cents.
XX. A Six Years' Course of Study. Outline and First Series of Lessons.

UNITY PRIMARY CLASS CARDS.

A. "Sayings of Jesus." 10 cards, illuminated, 15 cents.
B. "Kindness to Animals." 10 cards, illuminated, 15 cents.
C. "Corner-Stones of Character." 12 tinted cards, with photo, 20 cents.
D. "Home Life." 12 tinted cards, with photo, 25 cents.
E. "School Life." 12 cards, illuminated, 20 cents. C, D, E, correspond to series *I, II, III*, of *Unity Lessons*; to be used together on "Uniform Lesson" Plan.
F. "Work and Worship." Six plain, tinted cards, each having a lesson topic, with appropriate Bible text and Verse. Purchasers may order in quantity to suit size of class, giving to each member the same card for a lesson. 2 cards for 1 cent.

A sample package of the above named lessons and class cards, will be sent upon order, for $1.00.

SUNDAY SCHOOL SERVICE AND SONG BOOKS.

Unity Services and Songs for Sunday Schools 30 cents; per dozen, $2.50; per hundred, $15.00.
Unity Shorter Services for primary classes, 15 cents; per dozen, $1.00.
Unity Festivals. A book of Special Services Easter, Flower, Harvest, Christmas, National, Christening and Covenant, with over seventy carols and hymns. 30 cents; per dozen, $2.50; per hundred, $15.00.
Special Services for Christmas, Easter, Flower and Harvest Festivals. Sample copies, 3 cents; per hundred, $2.50.

THE RISE OF UNITARIANISM IN NEW ENGLAND.

A pamphlet of 70 pages, containing chapters extracted from the MEMOIR OF EZRA STILES GANNETT, by his son, W. C. GANNETT. A valuable addition to Sunday-school material, for older scholars who wish to study the story of Unitarianism and the Transcendental Movement in New England. Price, 20 cents.

An Outline for such study-classes is also ready. Price, 10 cents; 10 for 75 cents.

Western Unitarian Sunday School Society
175 Dearborn St., Chicago, Ill.

THE FARMERS' VOICE.
A Weekly Publication for the Great Plain People.

Interesting, entertaining and instructive, with an aim and purpose to benefit mankind. The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.

Fifty-two numbers for $1.00. Thirteen weeks' trial trip 25cts. Can you afford to do without it?

For club rates and commissions address
THE FARMERS' VOICE,
334 Dearborn St., Chicago, Ill.

"NEWS FROM NOWHERE:"
Being a System of
VOLUNTARY SOCIALISM,
By WM. MORRIS,
POET, AGITATOR AND SOCIAL REFORMER.
Written in opposition to Bellamy's Scheme of Compulsory Socialism.
Paper, 50 cents; cloth, $1.00, postpaid.
Address,
TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

LITTLE BOYS AND GIRLS
Make easily $2 a day. Write for particulars. Address
BARKER PUBLISHING COMPANY,
Atlanta, Ga.